The Pastor

JULY • NINETEEN AND FORTY FIVE

"TO SAVE . . . . FROM THE SCOURGE OF WAR"

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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We the people of the United Nations, determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind. . . . Do hereby establish an international organization to be known as the United Nations.

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EDITORIAL

THE revelations of atrocities in such Nazi camps as Buchenwald and Dachau have brought a profound shock to people in this country. These revelations present a rigorous test for Christian leadership; for Christians above all others ought to maintain their perspective—even in wartime.

But what do the atrocities mean for persons who try to understand human conduct in the light of the Christian faith? We shall suggest a few conclusions which seem to us of prime importance.

In the first place, the atrocities ought not to be isolated in the minds of Christians from the whole program of atrocity which has characterized our era. Are we not living in an "age of atrocity"? Will not future civilizations marvel that we of the twentieth century had almost everywhere a low respect for human life? Our records of brutality are the subject matter of every newspaper—and all our smooth, up-to-date gadgets cannot make our savageries look nice.

The atrocities illustrate, it seems to us, how very wrong the prevailing estimates of human nature have been. In the face of the evidence of history, men today have maintained a superficial and romantic view of human nature. Sin (original or otherwise) has gone out of men's vocabularies, except to linger here and there as an effective "metaphor"—like the word "hell." Modern men, says Reinhold Niebuhr in *The Nature and Destiny of Man*, have an easy conscience; they reject the Christian conception of the sinfulness of man. They will not admit that man is sinful at the very center of his personality, that his will is sick. Instead, says Dr. Niebuhr, they insist that education, or the rearrangements of institutions, or the removal of political injustices, will rid man of his "frustrations" so that he can arrange Utopia. This attitude causes modern men to view as wholly irrelevant the Christian gospel.

But this view does not account for poison gas over Ethiopia, nor for the extermination of Polish Jews, nor for Buchenwald and Dachau.

This contemporary view of human nature fails on two counts. If it misunderstands the depths to which man can sink in evil, it also misunderstands the incredible nobility to which man can rise. This romantic view is responsible for the dark pessimism that afflicts our days. Lacking faith in God, man finds no secure basis for faith in man. The Nazis, above all others, denied that man is made in the image of God.

The atrocities, then, do not prove that Germany is incurable. They prove that mankind, with the wrong kind of faith, is always capable of the most base conduct. They prove that we have ignored Biblical truth in our measurement of evil. It was because we took a light view of sin that our world became the victim of sin.

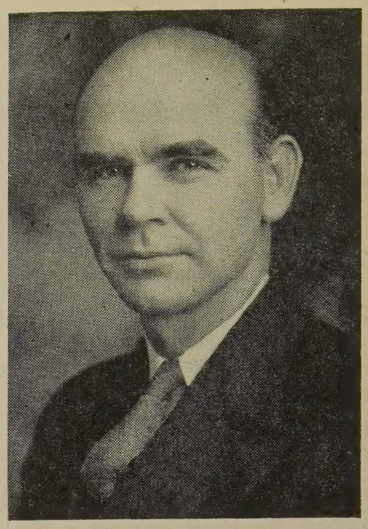
If the atrocities illustrate the inadequacy of our romantic view of human nature, they also warn us that the Christian insight regarding man's cardinal sin (pride) is forever true. It was the proud "Aryan bird of prey" who illustrated to the extreme this sin of pride. The Nazis ascribed superior virtues to "pure Aryans" and dealt with other peoples as though these peoples were utterly depraved. And America can take warning from the Nazis' experience. The atrocities do not prove that America is guiltless. It is a bit of orthodoxy disturbing to professional patriots, but America's mood is now dangerously akin to that of the Pharisees: "Lord, we thank thee that we are not as other nations." And all the time our arrogance of class and race and economic might is one of the main obstacles to a decent world order. Yes, we need, in Protestantism particularly, to preach against the sin of pride, with its close kindred: greed and hate.

There is another vivid lesson for Americans in the experience of Germany. It was weak men who brought Hitler to power and who caused the systematic torture and death. Weak men defended themselves against Hitler's aggression by identifying themselves with that aggression. Hitler found individuals whose centers for living were themselves and made them do his bidding. The Christian pastor, who sees beyond the surface of human conduct, recognizes this same human perversity working every day. Only men who have surrendered their wills to God have an adequate defense against the petty wills of tyrants in every area of life.

Finally, the atrocities are a warning to Christians to reexamine their central doctrines and to preach these doctrines with power. Too long we have been content to preach a sentimental "when-life-gets-you-down" type of morality. Men are looking to the Christian Church to speak to the depths of their problems—to deal profoundly with the questions of sin and salvation, life and death, heaven and hell. Beneath the easy consciences of men, the church can discover a great uneasiness and a sick will. But the church can also find a quiet, persistent longing for faith.

To us has been entrusted the preaching of the Word of Life. That Word means the end of atrocity by the transformation of human life through Jesus Christ. The Cross and its assurance of new life and hope is our central message; for it is only through the preaching of the Cross that men's sick wills can be healed and their lives reconciled to God. This must be our message amid the clamor of proud voices today.

The Church and Labor



By JAMES S. CHUBB

"It is the spirit of Christianity to go where the people go," says the author of this Labor Day article who discusses the responsibility of the Church to laboring people. As associate secretary of the General Board of Evangelism, he has many times represented the Church among labor unions.

AS LABOR DAY rolls around again, it bothers our conscience more than ever because so many of our Methodist people have become a part of the labor movement as a result of the war effort. Some of them will go back to independent business, but it is more than likely that most of them will remain in the employment of industry. If the expansion of industry occurs that is predicted after the war, there will be a general shift of many of our people to industry.

Not long ago in Los Angeles at our school of evangelism there was a conference at breakfast between the ministers and organized labor. The labor leader was a Methodist layman who had been doing business in Indiana but was now making airplanes. He had become the business executive of his local which consisted of 40,000 employees. He said that he would not have thought of such a thing five years ago. This is a sample of what is occurring.

We can thank our stars that many Protestant churchmen have seen fit to become active in union affairs. They will leaven that movement and they will put new fire and social thinking into the churches. This development is a part of the new social scene that is developing in all sections of America. That same labor leader told us that they were finding the ex-service men easier to organize than any other group.

This is one of the reasons why more and more church leaders and ministers are becoming vitally interested in the labor movement. The groundwork for this interest was laid in the seminaries where ministers are given a basic course in sociology which includes a study of the labor union movement. This has given them minds predisposed to friendly relations with the labor movement. Now that so many Protestants are in industrial work, that which formerly was an academic interest has become essential to an adequate ministry.

The other reason why the Church is more and more interested in labor is that it is the spirit of Christianity to go where the people go. Our ministry is not an institutional ministry; it is a personal service to God's people. That service cannot be rendered unless we go where the people go. Since we are representatives of the way and life of Christ, we must go where people live and work. Naturally, that includes the people in the labor movement as well as those in university centers and in professional life. And since there are more industrial workers than professional and business men, a Christian church will spend more time with the most numerous group.

How shall we effectively reach laboring people? First and most important is the element of personal contact. We come into contact with laboring people in the same way that we come into contact with doctors, with lawyers, with farmers, or with anyone else. We go to them and talk to them in order to understand them. If we would know labor, we must go to the labor headquarters and make ourselves known to the men there. We should attend labor meetings to learn firsthand, as representatives of the ministry and of our church. Some ministers are trying to learn about labor from other ministers, but this is not nearly so good as firsthand contact with labor as a representative Christian worker in the church. Laboring men will admire and like the average minister when they come to know him, and the minister will discover that laboring people are real people. It is the first essential in our ministry to labor to change the academic interest to a personal interest in the people.

We should also take every opportunity to have open forums in the church with representatives of labor organizations. The best kind is an open forum where both management and labor have their say. In turn, the church should be represented to tell both groups how they can help the church. This builds a bridge of understanding from both sides of the stream.

The announced public policy both of organized labor and of management is co-operation. There are individuals in each group who do not believe that, and there are racketeers in each group who will do anything to get their own way, but theirs is not the point of view of the vast majority. It is well for the public to learn about the real principles in open forums where both management and labor have a chance to go on record regarding the things for which each stands.

Such public education and public relations give the better elements in both management and labor a chance to have the deciding word in their affairs. Truth and righteousness flourish in the light of open information and open policies, openly arrived at.

Now is the time to use literature more widely than we have ever used it. The Foundation of Labor and Religion, with headquarters at New Haven, Conn., has a wealth of good pamphlets and leaflets that anyone can obtain. Some of them are free and some of them are low in price, but they are all well-written and up-to-date studies about what is happening in the field of labor and management and allied fields. Our own Social Service Commission is giving a fine contribution to this field. The Federal Council of Churches of Christ in America is also putting out some fine material.

Many ministers who desire to be better informed will discover these sources to be factual and reliable. They are not substitutes for firsthand contact with the labor movement, but they are a good supplement to it.

Our social action committees, both in the conference and in local districts where there are industrial workers, should become very active as public relations groups and as information centers in case of industrial disputes. The City Council of Churches in Chicago and in Detroit are good examples of active groups. The Council of Churches in Los Angeles was so influential in the last election that pressure is now being brought against it to have its work stopped. By and large, though, where the work is carefully and factually done, the gain in good reputation and constructive leadership far outweighs the temporary loss of financial support and unfavorable newspaper publicity.

The last election showed that labor is now a powerful political factor in American life. Political influence, however, is a dangerous thing in the life of any group; for it is easy to lose public esteem if political power is not wisely used. Unless we desire the federal government to take over and do all the regulating and all the relief work, it is time for constructive forces to join hands with labor to see that the vision of real service to the public welfare, which many labor leaders have, becomes a reality.

This is the real contribution of the Christian Church to all movements; for they all become a curse when they are dominated by the men who look out only for themselves. Movements become a blessing, however, when they are dominated by a sense of moral responsibility and public service. The present leadership of labor in America is dominated largely by the public welfare and service motive. There the church and labor leadership have a common ground.

The fundamental social issue, and to some extent the moral issue, of this century is whether or not different specialized groups can trust each other and work together sufficiently to serve the common welfare, or whether it is necessary for the government to become a totalitarian regulating agency, dominating, if not destroying, all groups. Many European countries are going largely to the totalitarian point of view, politically and economically. This resulted when the majority of the people of those countries lost confidence in the Church and in Christianity as a force vital enough to settle modern problems.

It is quite clear that America is now at the place where she must make some decisions. The Christian religion points out that the powerful factor in life is the mind and spirit of God, that the greatest value in a man is his soul, and that the greatest social mind is that of service in behalf of human welfare. When these ideas are applied, totalitarianism is unnecessary—in fact too much government interference is a handicap because it is too cumbersome and slow. The Christian approach is that a spiritual and ethical person serves his fellowmen in a decidedly more progressive and radical way than can the totalitarian man. But Christianity manifestly will not work in our nation unless we go to the industrial workers in a vital and practical way. That we have been slow in that work is beyond doubt; that we can recover seems reasonable to suppose. But we will not have many years in which to do it. We must do it so swiftly that our industrial workers will have more confidence in the religious approach than in the totalitarian political approach.

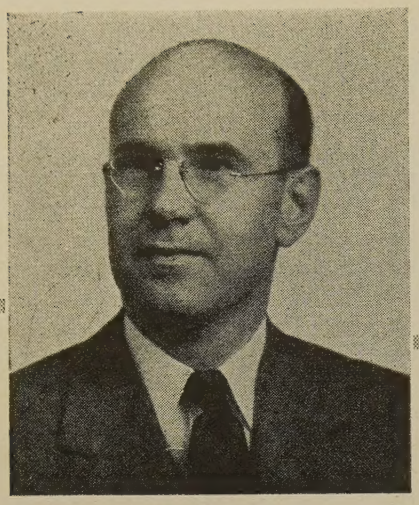
The only lag in the Christian way is in the people who work it. Christ has *the* point of view, *the* principles, and *the* divine spirit—in other words the personal power. But it does no good to have the power without the workers. That is why Christianity must be taken, in all of its grandeur and power, to the ranks of labor, both organized and unorganized.

Some ministers who are serving working men are interpreting Labor Day to them as a day of divine dedication to their work. Because so many men do not see the divine significance in their work, ministers are finding that this is helpful toward lifting labor above the level of grind and routine to the level of divine responsibility. Some men are using the day to bring important information to their churches, information which newspapers generally do not carry. The labor movement itself is changing so rapidly these days that it is easy for a comparatively well-informed church to be behind the times.

Then there are many churches that are completely out of sympathy with the labor movement because they are misinformed, or because there may have been bad labor situations in their own communities. Labor Day gives ministers in such churches a chance to bring in speakers on the subject, or for the ministers themselves to give to their congregations more adequate information about the labor movement and its real aims. They especially need to know the deliberate efforts being made by labor leaders to get the ear and understanding of the Church.

Perhaps one of the very good things to do on Labor Day is to invite a representative of labor who is a well-known churchman to speak or give the sermon. Since our church is stressing more and more the activities of laymen, this is very much in order.

I have the feeling, both from my own contacts with laboring men and from the opinions of men much better informed than I, that now *the harvest truly is great* for the Church that is interested in the working men of the nation.



Christian Faith and

In this his final article on "The Resurgence of Christian Theology," Dr. Ramsdell discusses our worship of God as the ultimate reality of our faith. Worship, he says, springs from our fear of God, our gratitude to him for his goodness, and our mystical longing for the certainty of his presence.

THE discipline of life is consummated in worship. Worship is the soul's acknowledgment of the source of its order. In a sense man cannot help worshiping; for worship is the exaltation of what he most loves. And what he most loves is the integrating force of his life. It is the spring of whatever unity he possesses and the key to his power. Worship is the outreach of a man's soul toward what he supremely adores, and it is a lingering in the presence of the adored.

Clearly enough, man worships. The question is: What does he worship? At first sight it might seem that numerous possibilities were open to him. Entirely apart from God, man can worship himself, or another; he can give his final allegiance to state or race; he can exalt pleasure, wealth, or personal power; he can glorify reason, or beauty, or virtue. From the perspective of Christian faith, however, these multiple possibilities reduce to two: the creature or the Creator.

Nor is God simply one possibility among others. He is rather the only alternative to all other possibilities. Man worships either God or not-God. There is no middle ground. This is the deepest understanding of the spirit. Jeremiah, in voicing the judgment of Jehovah, saw our human predicament: *For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.*

This alternative in worship may be still more sharply defined. Man may worship God or, inevitably, he worships himself. This is the insight of the Doctrine of Original Sin. Man's self-sufficiency, explicit or assumed, is the final measure of his worship. Even as he pursues pleasure, or wealth, or personal power as the goal of his life, he is adulating his own self. Nor does hero worship lift one out of ultimate egocentricity; rather it defines it. Our heroes personify what we love most within ourselves. Exaltation of state or race is at bottom no different; it only extends the ego and socially accentuates its pride and self-sufficiency.

It may be admitted that in his devotion to the life of reason, man most completely transcends his egocentricity. Yet even here, apart from faith in God, it is not reason in general which is actually glorified but one's own reason, Modern man is proudly *auto*nomous. He finds little satisfaction in the rationality of those who deeply differ from him. If he is charged with being illogical, he resents it, revealing in his resentment that it is not reason but *his* reason which he is defending. He can admire a Plato or an Aristotle, but it is difficult to separate his admiration from what he is proud to understand in his own capacity. Even the vision of God, following the Greek masters, is a privilege of the trained intellect alone. And philosophy has commonly made this apology: only reason can attain to God..

Nothing is more difficult for the autonomously rational man than to understand Paul's judgment against *the wisdom of this world*. The reason which prides itself as alone capable of reaching God is kept by that very pride from its goal, to say nothing of its other limitations. It can never profoundly understand the measure of its own dependence because it regards itself as the essence of man. It can never comprehend the biblical doctrine that man is made in the image of God. Autonomous reason is inevitably self-sufficient.

Indeed, if the idea of God is simply the most reasonable view of reality to which I can attain, am I worshiping God or my idea of God? Am I giving my final homage to the Creator or to the creature? If I am not existentially certain of God, is it God whom I am worshiping? And if I am existentially certain of Him, have I not yielded to a faith which is more than rational probability?

The only way in which reason can worship God is by confessing the paradoxical predicament that it cannot understand itself apart from God and yet cannot of itself reach God. We can give reasons for believing that we are dependent upon God, but to experience such dependence is to confess it. And this is to say

the Worship of God

By EDWARD THOMAS RAMSDELL

that reason apart from faith is not self-sufficient. Faith in God is necessary to its completion. Full rationality discovers itself in its relation to God. It is with such confession that the rational man moves from the worship of self to the worship of the Creator. No longer does he "pray with himself," after the pattern of the Pharisee who went into the temple to pray, proud in his own wisdom; but he prays to God, confessing his own sin and unworthiness and acknowledging God's revelation of Himself. For Calvin it was such worship of God that "render[ed] men superior to brutes."

What a man worships, therefore, reveals his understanding of his essential humanity. More than that, it determines the nature of his freedom. Freedom is always a function of our value-insight and is relative to it. The freedom of a man who understands himself only in terms of himself is narrowly constricted. There is no ultimate freedom in idol worship, least of all when the idol is one's own self. Worship of self intensifies the slavery of the self and, if unrelieved, hastens its disintegration.

The profoundest freedom is born of the acknowledgment of our dependence upon God. This is the mark of the spiritual man. The natural man worships the creature; the spiritual man worships the Creator. The natural man has no comprehension of a wisdom to which he must submit; the spiritual man knows that his mind has been illuminated by the grace of God. Protagoras once remarked that "man is a measure of all things," but Jeremiah had long before cried: *O Lord, I know that the way of man is not in himself.*

Our choice in worship is always between the creature and the Creator. We cannot serve both, as our Lord made unmistakably clear. What one worships as God is no longer God if its ultimateness has been shared with another interest. God is not one object or one interest among many. He is the Creator of all objects and all interests. We cannot in truth divide our worship. It must be either the supremacy of the creature or the supremacy of the Creator. It cannot be both. Indeed, in the self which is torn by conflict, worship is not even possible; for the soul's "dividedness" means that for it nothing is supremely significant. It can find healing only as it acknowledges: *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

There is no worship of the Creator apart from faith in Him, *for he that cometh to God must believe that he is.* It is this which the revival-of-worship movement in our generation has not always understood. Indeed, our attempts to revitalize our services of worship have often been pitiful in their lack of discernment. We have rightly sensed the need of something very much deeper than many of our churches have been offering, and we have supposed that we could supply it by building more beautiful churches and developing more impressive rituals. It is as if we had sought to lift ourselves by our own bootstraps. It is as if we supposed that we could find God merely by providing certain external conditions.

But neither architecture nor ritual can save a man. Impressive as they may be for their dignity and beauty, they do not in themselves make us our Lord's disciples. They do not reveal God. They do not automatically lead beyond themselves. They become aids to worship only as our faith is already truly in God and not in ourselves. Apart from such faith, these "externals" easily become idols. Beauty is worshipful only if it leads beyond itself to Him who has created it; but beauty can do that only for the faith that has been otherwise born.

If there is no true worship apart from faith, it is equally true that there is no real faith without worship. Indeed, as Luther has reminded us, "The holy, Christian people is known by prayer and public thanksgiving and praise to God." Faith cannot help worshiping. Its deepest moods are the springs or motives of worship. Of these the chief ones are: our creature-consciousness or fear of God, our sense of profound gratitude to God for his goodness, and our mystical longing for the certainty of his presence. In the sense that our fear of God is elicited by God as Creator and Judge, and that our gratitude for his grace is prompted by what we have received through Jesus Christ, and that our longing for his presence is both aroused and satisfied by the Holy Spirit, these springs of worship are the natural expression of the Trinitarian understanding of our faith.

Rudolph Otto has described with great insight man's most elemental religious response: his "creature-consciousness." Man is aware of God as his Creator, the Holy One, the Absolutely Other. Otto uses the term "numinous" to suggest the idea of the Holy apart from any moral connotation. In this analysis, he is elaborating and more sharply defining what Schleiermacher called man's

Christian Faith and

"feeling of absolute dependence upon God."

It is questionable, however, that profound religious faith commonly dissociates the creature-feeling from its moral connotation. For the response of Christian faith, God the Creator is always the Absolutely Righteous. The great worship passages of the Bible express a creature-response to the Creator who is always the Holy One, and in whose presence the faithful knows his own unworthiness. The Psalmist sings: *Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy.* Isaiah knows his own uncleanness in the presence of the Lord, *high and lifted up,* as the seraphim cry: *Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.*

The common biblical term for this elemental response of faith is *fear. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord.* This creature-consciousness or fear of God is different from all other fear, for it is intimately associated with trust. It is the response to One who is not alone Creator and Judge but also Redeemer. Even in our fear we are drawn by love and goodness. He who fears God knows that there is nothing else to fear. Fear of things or of creatures hinders, divides, frustrates, and enslaves. The fear of God emancipates and provides the condition for our healing. So are we commanded to *fear not, neither be dismayed.* Indeed, *the fear of the Lord is the beginning of wisdom* and of wholeness. In the light of that fear we can understand ourselves. With the author of the Deuteronomic Law, we know that we are commanded *to fear the Lord our God, for our good always, that he might preserve us alive.* Even in our obedience we know an anxious restlessness; in our confidence we know the meaning of the apostle's *fear and trembling.*

Modern Christian thought has not liked the appeal to fear. It has accepted the notion of creature-feeling but it has minimized the idea of Divine Judgment. It is as though our Lord had never spoken a stern word against self-righteousness and injustice. We have not been afraid of the judgment that *the wages of sin is death,* because we have not understood the depth of our own sin. We have supposed that we could understand the will of God even as we put our primary trust in our own wisdom. Like Abraham, and with similar pretension, we have assumed that *the fear of God is not in this place.* We have needed the shock of tragedy and crisis to make us realize the profounder meaning of the universe which we have so glibly called moral. In the deeper insight of faith we know that there is no escape from the holiness and righteousness of God even though we *take the wings of the morning, and dwell in the uttermost parts of the sea.* Indeed, as Barth has so powerfully reminded us, our crisis is always God's judgment. With the Psalmist, the man of faith can acknowledge: *In thy fear will I worship toward thy holy temple.* In fear we bring our gifts, and ourselves to God; we offer the sacrifice of our worship.

Equally profound as a spring of worship (Kierkegaard thought it more profound) is the feeling of gratitude to a Goodness beyond our own. To believe is to be grateful and to be grateful is to believe. One may be grateful for things, but never *to* things. Gratitude is always personal. It has reference to a giver. It is the response of a soul that knows that it has been blessed. Faith sees life itself as a gift and praises God for it. It sees our talents as gifts and humbly acknowledges that *it is he that hath made us, and not we ourselves.* Faith understands love as a gift. Even *eros* at its deepest is something that happens to us, albeit within responsibility, and *agape* we know as the fruit of faith. Our children are God's gifts to us and our parental guidance is deepened by that sense. Above all, the healing and illuminating Word of God, incarnate in Jesus Christ, is a gift. Indeed it is *the gift* of God's grace. Through it we become new creatures. The faith which saves, however important our response, is *the gift of God: not of works, lest any man should boast.* He who has been caught up in such a faith knows that he has been called of God and can only sing praises for the Divine Goodness. *Thanks be unto God for his unspeakable gift.* Similarly, the holy exuberance of the Psalmist knows no bounds: *Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.*

There is no deep faith apart from an awareness of what God has done and continues to do for us. Israel could never forget that Jehovah had delivered her from the bondage of Egypt. And the Christian fellowship can never forget the grace of God in Jesus Christ. To be aware of the gifts of God is to be grateful, and to be grateful is to praise and adore. The disciple can sing with Mary: *My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.* Faith is always grateful because it knows the goodness of an initiative beyond its own and often in spite of its choosing; indeed it knows that *none is good, save one.* Gratitude is faith's way of acknowledging the grace of God. As such it is the heart of all worship. In gratitude we bring our gifts to God; we surrender ourselves anew.

A third spring of worship is the mystical longing for the assured pres-

the Worship of God

ence of God. It is the desire for communion with the Holy Spirit. It is the yearning that Christ dwell in us. Man has always hungered for a vision of God. Aquinas recognized it as the deepest desire of the human soul. In the Old Testament there are many accounts of prophetic vision. Jacob wrestled with the Lord. Moses spoke face to face with Jehovah on Sinai. Elijah heard *a still small voice.* Isaiah was overwhelmed in the temple by his vision of the Holy One.

Similarly in the New Testament there is repeated testimony to the Divine Presence. The confession of Peter acknowledged Jesus as *the Christ, the Son of the living God.* The Christian Church began with the ecstatic certainty that the Holy Ghost had come upon its fellowship. It was thenceforth a communion of the Spirit. Paul's apostolic ministry began with a vision of the risen Lord. All of us are bidden: *Abide in me, and I in you.*

This mystical longing and expectancy is an indispensable element in Christian worship. It is expressed in countless ways: by the witness of the Spirit, the Light within, fellowship with the Living Christ, the vision of God. The difference between the mystical element in Christian devotion and worship and mysticism outside Christian faith is just that the latter is outside. Christian mysticism begins with the acknowledgment of our own sin, with the recognition of God's transcendent righteousness and grace, and with the awareness that God's presence is mediated to us through faith. We can prepare for the awareness of God's presence but we cannot control it. Always it is the gift of God. The mystical expectancy is indeed a hunger for God, for the Eternal in the midst of time, for the assurance of the Everlasting Arm. It is a longing for the deep things of God. It is Augustine's restlessness until he finds his rest in God. It is Wesley's yearning that his heart be filled to overflowing with the love of God.

The desire for the vision of God has its passive moment as we enter into the deep places of silence. *Be silent, O all flesh, before the Lord.* The Psalmist knows the same moment: *Be still, and know that I am God,* and again, *He leadeth me beside the still waters.* Here in the profound silence of the inner life, the soul becomes aware of the deep places of God. We are conscious of the depths which reach beneath the tensions and conflicts of life. We move out of the area of tumult and storm. Here we know what Eckhart called the "mid-silence" of the soul in which the Word of God is spoken. Here indeed is our healing and our strength: *Keep silence before me, O islands; and let the people renew their strength.* Such moments of silence may be individual, or they may be deeply social.

Again, the desire for the vision of God may have its active, ecstatic moment as the soul sings of its joy in the Divine Presence. The early Christians could speak with tongues in their certainty of the Holy Spirit. Paul could confess: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.* Indeed, our Lord's own phrasing of it has been our constant assurance: *Where two or three are gathered together in my name, there am I in the midst of them.* The Wesleyan revival was entirely true to the expectancy of Christian faith. Faith can know the warm heart and the overwhelming assurance of the reality of God's love. Pietism has sometimes exalted an ecstatic experience *per se,* that is, apart from a profound Christian faith; but within the bounds of that faith the pietistic emphasis becomes a natural climax of Christian worship. *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

In fear, in gratitude, in the consciousness of communion, we bring our gifts of worship to God the Father, God the Son, and God the Holy Spirit. Above all we bring ourselves. In the final moment of worship, we know ourselves as rededicated souls. The final sacrifice is the renewal of our own surrender. The worship of God becomes the service of God. Each, too, can then say: *Here am I; send me.* We can come down from the mount of communion and serve God among men. We give ourselves anew to God, not through any motive of bargaining or expediential arrangement, but because we can do no other. It is the issue of our faith. We have worshiped God as our Goodness.

With such worship in our hearts we can go forth into the world with new courage. We can face the future with confidence. The tragedy of the world's sin and suffering is no less real because we have worshiped, but we can approach it with trust and hope. Even in its appalling darkness, we know that God is at work in it. We can remember Solomon's words when he dedicated the temple, *The Lord said that he would dwell in the thick darkness.*

The Christian hope in our contemporary world is that God is in the darkness. It is God's world. He does not cease to create because it is night. Nor is there any interval in his redemptive love. We can look to the future with confidence because we know that the future belongs to God. What we have prized among men may give way: *The grass withereth, the flower fadeth: but the word of our God shall stand for ever.*

The Last Things are his. And his kingdom grows among us in the measure of our faith. *Thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

homiletics

Prophetic

By NELS F. S. FERRÉ

The preaching of God the Father is the subject of the second of Dr. Ferre's articles on "Preaching the Historic Doctrines of our Faith." He is Abbot Professor of Christian Theology at Andover Newton Theological School, Newton Centre, Mass.

PROPHETIC preaching is preaching for God. It is preaching particularly for God as Father before he is revealed as Son. The law and the prophets were until John. But to most people John has not yet come. We must still preach the prophet as though Christ had never come. The law of love fulfills the law and the prophets, but they in turn must always prepare for the new and the higher law of life.

Even for those who know and love Christ, we must preach the prophetic message. The Old Testament needs, in every experience, not only to precede the New but to be its constant background. We hear much about Jesus calling God Father, but that concept is also in the Old Testament. And, though Jesus filled the Fatherhood of God with new meaning, even this meaning loses depth and power except against the background of the law and the prophets. To preach the Father without the Son is to lose him in the faraway heavens, while to preach the Son without the Father is to rob the Son of his eternal significance.

Prophetic preaching springs out of the experience of the majesty of God. Who are we to defy His will? Who is man to distort His ways? What is man to dare break His covenant? We believe in God the Father, but not only in the Father as friend but also in him as Creator.

Did not prophecy begin with the shepherd from Tekoa who felt the power of the rightness of the law? Can two walk together except they be agreed? Will ye plow the rock with oxen? Shall not he who smites Edom and Moab smite the more the family that he has known? Is not a plumb line set in the midst of the people? The greatness of the Creator, dawning on the prophetic consciousness, made men prophesy. Even now we must preach the Creator of the ends of the earth and of the starry skies and of the myriad universes. Men must be smitten by the majesty of God in nature.

We must also preach man the creature. While the fact of man's "creatureliness" is, of course, a universal observation of the seers of all ages and of all religions, Christian preaching need look no further than the Bible. *Cease ye from man, whose breath is in his nostrils. . . . My thoughts are not your thoughts, neither are your ways my ways.* Man is like withered grass and a shadow that declineth. Prophetic preaching of late has been identified too much with social reformism. How all true prophets, to be sure, do burn against injustice and oppression! But the Prophets burned because they beheld the greatness of God, the rightness of his judgment, and the glory due unto his holy name.

Modern so-called prophetic preaching has all too often scorned the super-worldly. To be truely prophetic in the Christian pulpit is to be overwhelmed by the majesty and glory of the Lord God, the Omnipotent, the Creator of heaven and earth. Prophetic preaching springs from the vision of God, the high and lifted up, whose whole earth is full of his glory, and who makes us know that we are men of unclean lips who needs must cry: *Woe is me! for I am undone.*

The fear of the Lord is the beginning of wisdom. How smartly we moderns try to get out of the preaching of fear. We read books on victory over fear that tell us to walk around in our dark closets to find out that there are no bogymen. But fear, far rather, is a necessary passageway on the road to life. Be not afraid of them, of course, that kill the body and after that have no more that they can do; but fear him, *God*, who after he hath killed hath power to cast into hell. Man can never be saved before he passes from his attempt at self-security through self-despair to God-security. How can he who has never feared God know him to be truly real? Is he not still toying with an idea, a shadow of his mind? If we have never known God the void, or God the enemy, how can we ever come to know God the friend? Some souls, though old in years, are still wrapped in swaddling clothes—but God will strip them.

For death denudes us all. In some circles of polite society, death is an indecent topic of conversation. Yet all waiting, says Werfel, is waiting for death. While that may not be wholly true, underlying all our unconscious anxiety, at least, is the steady fear of death. All loss, or chance of loss, points to the final loss. All life is punctuated by precariousness. In France, says a scholar who devoted years to the investigation of French culture, the most characteristic, in fact the most studied, omission during its years of decline was the omission of all possible reference to death. Even so, after many a summer dies every swan and every man. We must go back to the preaching of fear, fear of the ultimate mystery, fear of the perfect law, fear of final death, fear of God. Great prophecy arises out of the vision of the greatness of God. The greatness of God is seen only by those whose blindfolds have been stripped off as they stand on the edge of death's constant abyss.

The prophets also thundered for human righteousness because beyond

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the grandeur of natural law and human creatureliness they saw the perfect law of the Lord. Before that law all are guilty. *There is none righteous, no, not one.* There is none beyond all lust. To be saved, man must walk perfectly in the law of the Lord, in the way everlasting. Therefore the law condemns equally, and, as Paul found, there is no respect of persons with God.

The law thunders the holiness of God and the justice of God. The holiness of God is the complete opposition of God to all sin, to every breaking of the perfect law. The justice of God is the stark impartiality of his condemnation of one and all. If the Lord should mark iniquity, who shall stand? If the river of the perfect law is a thousand yards wide, why does he who can jump seven feet gloat over him who can jump but three? Are not both drowned in the rapids of guilt? To preach the Father in the fullest sense in this respect must mean to condemn all merit before God, whether of work or of knowledge or even of faith. Down peacock's feathers; the unity of man on the level of creation is a unity of sin.

We have been too easy on sin. We have not burned against all injustice beyond special expediency or human sympathy. We have talked about personal growth and self-realization as though there were no final, unbridgeable river to cross. To get across that river is man's greatest concern, his basic need. Individual growth and social reformation avail naught at the brink of that river. First let us preach that we are sinners and let us see clearly that we all, preacher and people alike, are in that not so modern predicament. Our prophetic burning against injustice must stem out of the demands of the perfect law. God the eternal, the sovereign over all times, the power over all powers, the perfect over all laws, demands that men live before him in holiness and righteousness all their days.

That demand catches individuals and society alike. We face God both as weak creatures, clothed in ignorance, and as sinners who, instead of accepting the security God offers, instead of becoming sons rather than stubborn, self-centered selves, prefer our own precarious security, hiding, both through rationalization and dullness of mind, from the mystery of the ultimate, from death, from perfect law—from God. Not until that is clear not only to men's minds but also to their whole-response do we have the right background for preaching the Christian doctrine of the Father.

The Christian Father is Creator and Judge. He would be sentimental except against the background of his stark power, his stern holiness, and his uncompromising justice. But prophetic preaching is Christian only when the law and the prophets lead to Christ, and to the love in which they both are fulfilled. To preach the Christian faith prophetically, we must preach the living Father against the background of his inconceivable difference from us in the eternal nature of his power, glory, and righteousness.

But we must not stop at that difference, for to do so is to become Buddhists and to deny the reality and the reliability of the Christian revelation of God in Christ. Not to get to the difference, however, is to be like the Hindus in trying for some easy identification of God and man —"thou art that." Christianity avoids both the extremes of agnosticism and anthropomorphism. And that not through some vague doctrine of analogy, but by viewing God through his highest Son, he who by his truth and grace condemns the very world he came to save, and who, by condemning it, saves it.

That God is Father, forgiving, loving, intimate, can be understood in its endless mystery only against the background of God's holiness and eternity, against his majestic transcendence. Without that background Christian grace loses its transforming power. Preaching too often has been either the false demands of a moralism without grace or the sentimental mush of grace without the rigor of holiness. To preach the Father in Christian faith is to preach moral righteousness as both individual decision and social action, as the gracious gift of God through faith and grace whenever we come to do his will and to know of the doctrine.

We hear some say that man's fellowship with God is on the basis of holiness, while others say that it is on the basis of sin. Still others maintain that it is on the basis of both at the same time. What lack of perspective! Those are not bases but backgrounds. The only basis of God's fellowship with man is that endless love which he himself is. God draws close to man, whether sinner or saint, because he loves all his children unconditionally.

We are children of God by creation. Death, law, and the dread of the infinitely unknown are our oppressive and unconquerable enemies as long as we insist on rebelling against God and men in order to keep our unstable and impossible self-security. But when we accept God and his ways with man, then death, law, and mystery become God's good means for our redemption. They become our friends. The Father loves us enough to keep from going after us. When we come to ourselves, however, and return to our Father and home, even the hunger and the hogs, even the original rebellion, will be seen as means by which we came to know the Father's heart and to appreciate the kind of home he wants us to have.

Here is the tension of prophetic preaching. Here is the danger of preaching the Father in the Christian faith. For the rebellion which says, "Give me what belongs to me," and which squanders the riches of the ages in selfish living, there must be complete condemnation. It is better that the son stay away to hunger and to starve than that he come back with a heart that cannot say, *Father, I have sinned . . . and am no more worthy to be called thy son.* Sentimental preachers go and bring back the unrepentant son and try to fit him into the family life, in spite of his rebellious heart. Nor do they condemn utterly the kinds of conditions, for instance the evils of economics, politics, and world relations, which are created when men with rebellious hearts plan and build together. Certain other preachers are like the elder brother. They are still on the plane of moral merit and not on the level of family fellowship.

To preach the father prophetically is to threaten with death, to condemn the sinner and all his evil ways to hell, while always reminding him of the Father waiting with a home, or a heaven, empty without him. Death is inescapable for us all; and for every unrepentant sinner, so is hell. Hell is the eternal barrier between heaven and the hardened heart, which only repentance can ever remove.

To preach the Father prophetically, therefore, is to preach more than the fear of God. It is also to preach a new song of irresistible grace, the goodness as well as the severity of God, whereby even man's want of faith cannot make of no effect the faithfulness of God, through which we understand that God hath shut up all unto disobedience that he might have mercy upon all. The goodness of God never leads to repentance apart from the wrath of God, causing fear in man. Here is the challenge to preach the fear of the Lord as the beginning, but not the end, of wisdom. To preach the Father in Christian faith prophetically is to preach that fear of God which, through the truth and grace of God in Christ Jesus, can at last be dissolved by the acceptance of that perfect love which casteth out fear.

Satan Recalls

By

ROBERT E. LUCCOCK

Can we dismiss Judas merely by condemning him as the most despicable of traitors? Or is he, perhaps, the symbol of what can *always* happen when Satan enters into a man? These questions are the concern of this sermon by Robert E. Luccock, St. Paul's Methodist Church, Long Island, N. Y.

I HAVE recently come into possession of a most unusual document. It is part of the memoirs of Satan. It is a document entitled, *Some Reflections of Satan on the 1,916th Anniversary of the Betrayal of Judas.* I would like to share this piece of literature with you—even at the risk of being for a few minutes a spokesman for the Devil. I want to give full credit, however, to the one who suggested this manner of speech.

Two years ago, C. S. Lewis published a book called *The Screwtape Letters.* These were letters supposedly written in Hell to his nephew Wormwood who carried forward the Devil's work upon the earth. The letters are instructions to Wormwood as to his procedure in winning people for Satan against the power of the enemy, God. The letters are brilliantly written and reveal a profound understanding of how evil destroys men. I recommend the book enthusiastically. What I have to say here is not in the book, however, and Mr. Lewis is not to be held accountable for my interpretation.

Nor is it necessary to raise here the problem of whether we believe in a personal Devil. Whatever we believe about that, about the overwhelming fact of evil there is no question; nor is it possible to doubt the sinister motives and compulsions which drive men to a betrayal of God. These imaginary words from Satan may reveal to us in what situations we find ourselves. Let us herewith turn to these Anniversary reflections. Henceforth I speak in the words of Satan.

Some Reflections on the 1,916th Anniversary of the Betrayal of Judas. It is well to call to mind from time to time the great triumph of our disciple Judas Iscariot. In the narrative recounting this triumph for human beings, there is a statement *Then entered Satan into Judas.* It is a simple statement, but whenever it is read it puts us in mind of one of the triumphant hours of human history. The accomplishment of Judas was magnificent, and only the inexplicable and utter devotion of Jesus (whom men now call the Christ) to our Enemy God prevented Calvary from becoming the scene of our final triumph. That I was not able to win the man Jesus is unfortunate, and it has been the cause of 1,916 years of unending struggle between me and God. God knows, I tried. It seemed as though I would succeed in a place called Gethsemane, for it was my earnest endeavor to move Jesus to pray to our enemy God: "O Father, grant that my will may be done this night, and do not forsake me!" But God's power was such that Jesus did not pray in this manner, and when he spoke those

His Greatest Triumph . . . A SERMON

words which are a curse to me: *Not my will, but thine, be done,* I knew that our cause was hopeless with him.

Nevertheless, Judas' work was beyond reproach, until, of course, he grew soft at the end and came whimpering back to demand that his deed be rectified. But we won him in the end because he was even too weak to follow his dubious repentance with a commitment to the followers who called Christ their Lord.

Among human beings who call themselves Christians, it is popular to condemn Judas as the blackest of all men. His name is a symbol for treachery. I rejoice when people sneer at Judas, because they are thereby prevented from looking at themselves, and this is usually in our favor. Of course, men are so repelled sometimes when they realize what Judas really did that they repent of their own sins and face about in their own lives. This is altogether disastrous for our cause, for in this case men see that my power over Judas is symbolic of the power I could have over all men. This realization I seek to prevent. As long as men see in Judas only the blackest betrayer of all time and not the symbol of themselves, my work is made easy.

The most popular notion about Judas is that he betrayed Jesus for thirty pieces of silver. I encourage this belief for it keeps people from discovering my real power over him, how I "entered into him" in a far more subtle way. It is true Judas accepted the bribe—I can almost always corrupt a selfish man by means of greed. But greed was not my only weapon, nor my chief device in this piece of treachery. Judas did not need thirty pieces of silver. He had access to all the money he needed; he was the treasurer of that band of ne'er-do-wells whom men call the disciples. He had far more money in his hands that very night. Thirty pieces of silver was no more than was paid to a slave when he was unjustly beaten by his master. No, I entered into Judas in a far more glorious way than by means of a handful of coins. Judas was a despicable creature, the kind of man through whom the forces of evil do their best work. I could break him down at so many points.

First of all, I entered into his heart by means of his *fear*. Judas was self-centered and he was afraid, as all selfish people are afraid. Jesus had spoken of things that were to come; the disciples would be scattered, persecuted, falsely accused. I rejoiced to hear these things, for I knew how Judas would react. "Was it safe to remain loyal?" Why, that very night the blow might fall, even there in the upper room. Judas knew the opposition, and he was afraid.

I always like to soften people up with fear (and one of my best means is to play upon their idea of "safety"). That is why it does my heart good to have Jesus telling people that they must suffer for his sake. Once they hear these things they begin looking inward at themselves. They no longer look beyond themselves, and, consequently, they betray the things they believe in.

Now the devilish, or shall I say the heavenly, thing about fear is that it also is one of the chief weapons of God. Jesus was afraid that night too, but his was a fear over which I had no control. He was afraid for his disciples. He was afraid for what might happen to God's kingdom. He was afraid for all the miserable human beings in the world. These were "noble" and "outgoing" fears, fears that led him to do unselfish things, to sacrifice his own safety because of his fear for others. You see this kind is fear which comes from love, and it casts out the fear which does my work.

It is greatly to my advantage that human life is so disorganized on the earth today that fear binds nearly all men under its spell—fear of war, fear of insecurity, fear of disease and death. I look forward ravenously to what men call the postwar world, because fear will weaken so many poor creatures that they will be susceptible to my urgings.

Yet I must admit that just putting men under the bondage of fear does me little good unless it thereby puts a shell around their lives so that they tremble for themselves. I seek to have men afraid of each other, one race afraid of other races, one nation afraid of other nations, all of them trembling for themselves and, therefore, hostile to all other men and races and nations.

Nothing, however, is more humiliating to me than to have a person in a position of great fear and then see him rise above that fear in loyalty to an ideal or in response to love. At this point, I have never yet found a way to take the measure of Christ. Quite frankly, it is the weak point in my armor that I cannot contend against love. And so I suffer grievously when I see John Huss trembling in his shoes, but going to be burned at the stake rather than yield to the demands that he recant his faith in God.

And I am frankly disgusted to see that the war has not brought me more of a harvest. Every day millions of people are living in dread of their lives, but when the crisis comes, these miserable creatures stand up and take it in the spirit which defies me but is humble toward God—*Not my will, but thine, be done.*

Perfect love casteth out fear—a curse on him who let loose that idea to come down through eternity casting its spell over men.

But my cause is not hopeless, for I

can still rely on the Judas Iscariots who through fear betray our enemy God. When people are afraid for their money above other things, for their privileges before justice and honor, for their popularity above personal integrity, they are ready for me to enter in.

One of these moderns said not long ago, "My sense of my own importance to the world is relatively small. On the other hand my sense of my own importance to myself is tremendous." That is the way I want people to feel—that what they do for the world is of no consequence, but that their own safety and well-being is of tremendous importance. (Of course, I hate it when this feeling that they are of no importance to the world becomes real humility and a cleansing of pride; and above all else I hate people to cherish the notion that they are of importance to God. Fortunately, these things do not often occur.)

This meditation has already run to some length, but bear with me yet a while longer, for I entered into Judas by another way—through his disappointed idealism. It may seem strange to some, but I encourage idealism, of a certain superficial kind easy to recognize, such as the idealism which fails to take into account the stark facts of evil and which trusts in man's own power to redeem life. For there is no one more open to my persuasions than an idealist who has gone sour.

That is what happened to Judas. There was a time when he was the "Master's" most enthusiastic disciple. In no one did Jesus' hope and promise arouse a greater response than in Judas. I encouraged this because I knew how shallow it was. At last the Kingdom of God was here! Deliverance from Rome would not be long postponed! Jesus, the Messiah! Ha! And how quickly all these fond hopes dissipated in Jerusalem! Even after nineteen centuries I still laugh at Judas, the disillusioned idealist. That was my doing! During all Judas' months with Jesus, I was very careful to build up false hopes in his mind. He never listened to Jesus to understand that his was a Kingdom that must come by love, even a suffering love (destestable idea!). He wanted Jesus to come to Jerusalem to call down the power of God and commence the Heavenly Reign. How many nights he lay awake wrestling with this conflict!

Imagine his frustration and despair when Jesus began to talk at the last supper: *I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom . . . The Son of man must suffer many things . . . It is expedient for you that I go away.* How could Jesus bring in a Kingdom talking like this. And then my most ingenious invention: Judas actually believed until the morning of Calvary that he could force Jesus into what he believed was the way of salvation; that by betraying him, he could force him to declare his power against the Romans. Preposterous idea!

This is the part of Judas I don't like people to understand, for the frustration of idealism is still one of my most formidable weapons. I can hardly contain myself when I think of the postwar world humans will soon inhabit. It gives almost as much pleasure as the war itself, for I have known for a long time that the postwar world will be no different basically from the prewar world. The war will not have basically changed the human situation. Men will still have to solve the big problem of living together socially and economically. But a great emotional let down will immediately set in. I plan to take full advantage of it. I will encourage men to "return to normalcy." (What a brilliant inspiration that phrase was!) Then slowly, as some of their fondest hopes begin to fade (hopes which they could have realized if they had had more faith), I will raise up doubts in their minds. "Well, what's the use of any further sacrifice; where will it get us? We've had two wars and now look where we are. What has the church done; what can it do? You can't change human nature!"

Ah! There is a cliché I love to hear—"You can't change human nature." It encourages people to accept things as they are. It is one of the best rationalizations I have to tempt people to tolerate evils which our enemy God has given them power to overcome. I expect to have a field day playing upon these disillusionments. Even now I am beginning to sow the seeds for my work. One of my neatest inspirations is an advertisement which thousands of people are reading: "Buy War Bonds Now—To Have Miracles At Your Finger Tips Tomorrow!" The war bonds are of no interest to me (except that I don't like to see people sacrifice for any great cause beyond themselves), but it's the disillusionment that will come when miracles do not happen. And no miracles will happen out of a purely military triumph when men, without an inner change of heart, look to science to deliver them from all their ills. God has sought to lead men to this awakening for thousands of years, but so far I have frustrated his will—and hope to do so again.

Then it always gives me pleasure to reflect upon the way I played upon the envy of Judas. How he resented the other disciples; he was not from Galilee, as all the others were. He was an outsider, and he was jealous.

I entered into Judas because he had dreams of power—it was his nation for which he dreamed of glory. He hoped to have a place in the sun. I anticipate a wonderful time with this desire in the world tomorrow. There will be many people who desire to use power to put themselves above all others. When people get real power, they are ready to work for me; for power is easy to corrupt. It makes for pride.

But secretly, I still fear this man Christ, my adversary. For he comes again and again to win men. I thought I had Peter that night when he ran away, when all his hopes came tumbling down. It was the same night I entered into Judas. But I do not like to remember Peter. For Christ came back in a fiendish way and snatched him away from me. I dare not count the future as mine, without reckoning with that man Christ.

These have been the reflections of Satan on the betrayal of Judas. *Then entered Satan into Judas.* I look at that picture now, and I know that here, but for the grace of Christ, Satan is entering into you and me.

John's Teaching on the New Birth

By CHARLES M. LAYMON

In the second of his articles on "Preaching Values in the Fourth Gospel," Dr. Laymon, professor at Scarritt College, interprets the new birth in the light of John's gospel.

THE influence upon Christian thought and practice of Jesus' words to Nicodemus, *Ye must be born again,* has been far-reaching. This was true especially during periods of revivalism. Around them was built up a moral demand, a pattern of religious reaction and a theological emphasis. Usually the appeal went something like this: "You are by nature sinful because of Adam's sin. Only a new nature, to be found in a conversion (new-birth) experience can avert the inevitable consequences of your state. When this occurs you are born again and your salvation assured." Literally thousands of Christians have come into the Kingdom by this road. It has provided a missionary impulse and an evangelistic dynamic. This is not all in the past tense—by no means. As these words are being written, it can be assumed without exaggeration that someone in the world has responded to this appeal and come into a new religious realization.

And yet there have been considerable misgivings among us as to the meaning and place of the new-birth experience. The theological formulation which underlies the traditional emphasis at this point has shifted. Modern man is no longer worried about Adamic guilt. Rather he speaks of outgrowing his primordial background. A neurosis vocabulary has made us suspicious of revivalism and we have not learned to dissociate *new-birth* from these connections. Therefore, some have given up the teaching entirely. They no longer preach it. Others continue to use the phrases and forms traditionally associated with the doctrine but their hearts are not in it. Still others have substituted the technics of psychiatry in an earnest desire to meet their people's need, yet feeling that something is missing. The sense of God has gone out of it.

What shall we do? By way of answering this question, let us look at the passage where the phrase *born again* arose. It may be that John will have something to say to us which will illuminate this great experience for our generation. The fact is that John is seldom allowed to make his own interpretation. Traditional thought on the new-birth has been eclectic. Various statements from the several books of the New Testament have been removed from their context and put together to form a system of theological thought. But John deserves a hearing of his own and it is the purpose of this article to give him just that.

Jesus' Interview with Nicodemus

When Jesus said to Nicodemus, *Ye must be born again,* he was speaking in the midst of a specific situation. Before him stood a Pharisee, a ruler of the Jews who represented certain well-defined attitudes toward life, religion, and his own position. In his state of outlook and inlook, he could not see the Kingdom of God. Therefore, he needed to be "born from above." Such an experience *for Nicodemus* called for a new understanding of the Kingdom. As a Pharisee his view was external and nationalistic. He had to learn that the Kingdom is an inner spiritual concern first of all, and that it is as universal as the sun which shines on the just and unjust. So materialistic was his view that it surprised even Jesus who said to him, *Art thou the teacher of Israel, and understandest not these things?* While Jesus was talking about new attitudes and loyalties, Nicodemus was floundering in a mental morass of figuring out how a man could re-enter his mother's womb and be born all over again.

A new definition of the Kingdom was not all that Nicodemus needed; real insight on how to enter it was also lacking. As a Jew he believed that this was a matter of race, rite, and ceremony. An external Kingdom called for external entrance requirements. How foreign in this regard must Jesus' words have sounded to Nicodemus: *The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.* Entering the Kingdom is a spiritual matter. One cannot predetermine orthodox methods for the Spirit's activ-

ity in the human heart. No one has the right to be Emily Post to the Holy Spirit.

In yet another way Nicodemus stood in need. This was at the point of a new attitude toward himself, God, and others. The three always go together. Here lies the meaning of Jesus' word to him: *Except one be born of water and the Spirit, he cannot enter into the kingdom of God.* To suggest that Jesus was insisting on baptism as a universal requirement for entering the Kingdom is to do violence to the whole tenor of Johannine thinking. Yet *for Nicodemus* this was a necessity because of his class pride. The Jews required Gentiles to go under the water in order to wash away their sinfulness as Gentiles. Racial arrogance was implicit in the rite. Now, Jesus was suggesting that Nicodemus needed the same humility and self-abnegation which he had often demanded of Gentile converts. Baptism would also be a public admission of his need for God. No wonder that Nicodemus the Pharisee replied: *How can these things be?*

New birth in this case, then, involved a new understanding of the Kingdom and how to enter it, as well as a new attitude of humility before God, himself, and his fellows. Too often we have turned the free-flowing water of Jesus' interview with Nicodemus into ice cubes. We have introduced *our* theological position into the picture. There is not the slightest trace of the doctrine of Adamic guilt in this interview. Furthermore, we have sometimes insisted on the same form of new-birth experience for everyone. This is as legalistic as anything the Pharisees ever attempted to do, and certainly out of line with Jesus' emphasis upon the freedom of the Spirit's movements.

Case Studies in New Birth

Although John presents the new-birth experience in chapter three, he illustrates it in chapters four and nine with the interview between Jesus and the Samaritan woman in the former and with the healing of the man who was born blind in the latter. Both of these accounts deal with a developing experience which leads to a realization of the greatness of Jesus.

The Samaritan Woman

A chance meeting with a worldly woman at a wayside well would seem to hold little prospect for new birth. Yet with Jesus present, new birth is always within reach. Mundane words about water, the depth of the well, and the absence of a vessel with which to draw were turned by Jesus into symbols of spiritual life. With this matter-of-fact person, however, it was difficult to break through the materialistic mind. Like Nicodemus who thought the term *born again* stood for a physical fact, this woman regarded Jesus' offer of water in a literal sense. It was only after he had moved the conversation to her moral life by referring to her marital state that an opening was found. Even here, it is not altogether clear whether she was touched by her sin or astonished by Jesus' knowledge of her private relationships.

In any case, the woman's inner life was in process of gestation. She would put to him what she regarded as the central question of religion—the proper place of worship. Refusing to become entangled in an argument, Jesus spoke of God, his character and Spirit, with such reality that the woman was seized with the conviction that she was actually speaking with the Messiah. This was nothing short of a new-birth experience. Life had now come to center in Jesus.

The Man Born Blind

In the case of the man born blind, we also have a development that turns out to be a birth "from above." Not conversation about water but his own healing was the beginning of this experience. When first asked who had healed him he replied that it was *a man* called Jesus. This did not satisfy the Pharisees who questioned him. They did not see how a Sabbath-breaker could perform such a deed. The man listened to their argument but, unlike them, concluded that Jesus was *a prophet.* Here was a stage higher in the scale of greatness. Not convinced, the Jews questioned the man's parents but learned nothing because the father and mother were afraid of censure from the religious leaders.

The Jews turned to the man again who, by this time, was impressed by their insincerity as they allowed their theology to blind them to the truth. Yes, he had been blind, but now it seemed that it was the Jews who were really blind. As a matter of fact, not only had the healed one received physical sight, but he was also growing in spiritual insight. Turning upon the Jews, he expressed a new-born conviction that Jesus *came from God.* For this statement of faith he was excommunicated. Now it was that Jesus met him and put to him the final question that answers all lesser ones: *Dost thou believe on the Son of God?* His triumphant statement, *Lord, I believe,* marks the culmination of his new-birth experience.

As in the case of the Samaritan woman, here also it was Jesus himself in whom the new life centered. We can trace the steps in this new-birth. Into it went the facing of the fact that Jesus had healed him, thought as to what all of this could mean, and finally, dedication to Him who was the source of the new-found life.

Conclusions

There are certain conclusions which can be drawn from John's teaching on the new birth, conclusions which have value for preachers and for preaching. The first is that new birth is an individual matter. There is no mass evangelism in the Fourth Gospel. Jesus goes out to meet persons one by one. He contacts them *where* he finds them and *as* he finds them. It was not a matter of ringing the bell and expecting people to come to meeting. Neither was it a question of the same prescription for every person. Like a surgeon who chooses his instruments to fit the operation, Jesus adapted his word to the state of mind and soul of the one who stood before him.

Another conclusion which presses upon us is that the new birth involves a change from a material to a spiritual attitude. Both Nicodemus and the Samaritan woman had difficulties at this point. A scientific age which is accustomed to space-time measurement and to laboratory techniques has need in this respect. Before spiritual facts we, too, are inclined to say, *How can these things be?* When all is said and done, the new born are those who are "born from above."

It must also be pointed out that new birth in the Fourth Gospel is always related to Jesus. He is its source and sustenance. *It is as men stand before him that the reality of the spiritual world is brought home to them.* He can convince men of sin, judgment, forgiveness, and God. And it is in union with him that the newborn life is nourished. This is the meaning of the Johannine symbols—light, water, bread, the vine and the branches. Jesus is a basic necessity for life.

One more conclusion: New birth in this Gospel appears in unexpected places and occurs in unpredictable ways—on a roof-top at night, at a wayside well, along a city street. It is truly unconventional. Should it not be so with us? Many of our soldiers are returning with a religious experience which they did not get in a church. It came in a fox hole, on the side of a hill, or within the bowels of a tank as they reached out and found God.

Can we expect that they will be satisfied with the conventional patterns which the church has known in the past? They have discovered that *the wind bloweth where it will . . . so is every one that is born of the Spirit.* Have we made this same discovery, we who still follow the well-worn paths?

A Famous Inscription

A Sermon

By FORNEY HUTCHINSON

A lost soul is one who has taken a blind alley for a thoroughfare, says Forney Hutchinson in this discussion on the meaning of human happiness. His text: Ecclesiastes 12:13. He is a retired member of the East Oklahoma Conference.

ON the front door of the Cathedral of Milan appears this beautiful and significant inscription: "All that pleases is but for a moment; all that troubles is but for a moment; that only is important which is eternal."

Of course, the statements in the inscription are comparative. When we say, "All that pleases is but for a moment," we mean a moment as compared with eternity. Worldly pleasures abide only temporarily. What the inscription really means to say is that searching for pleasure is like traveling a blind alley; it leads nowhere. It begins, continues, and ends in self. It is like a rat in a cage that continually revolves. The rat moves hurriedly but makes no progress.

In ancient prisons, treadmills were installed for the punishment of prisoners. The prisoners had to keep moving, not because they expected to get anywhere, but because unless they did, their legs would be broken.

The ancient Chinese had an interesting salutation. When two of them met, they would bow politely and one would ask, "Whither goest thou?" The other would reply, "No whither." Like the music, they were simply going "round and round."

We grow old lowering buckets into empty wells. The real well is deep, and we so often have nothing with which to draw. We go up the hill and come back down again. In traveling a blind alley, the faster we go, the farther we have to come back. Speed does not make for progress. An ox-cart in a blind alley is more desirable than a high-powered automobile.

The writer of Ecclesiastes deliberately and persistently sought for pleasure. He exhausted every means known in his day to find it. At the end of his search, he came to a dead-end road, with this inscription facing him: *All is vanity and vexation of spirit.* In the book of Ecclesiastes, that sentence runs like a sad refrain.

Lord Byron, after seeking pleasure for a lifetime, wrote:

My days are in the yellow leaf;
The flower and fruits of love are gone;
The worm, the canker and the grief
Are mine alone!

In his famous Elegy, Thomas Gray wrote:

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour,
The paths of glory lead but to the grave.

No wonder Abraham Lincoln gave as his favorite poem:

A Famous Inscription

Oh, why should the spirit of mortal be proud?
Like a fast-flitting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passes from life to his rest in the grave.

Happiness is like a coy maiden. When you seek to overtake her, she eludes your search. Pleasure really comes as a by-product. If you want it, forget it.

Again the inscription says, "All that troubles is but for a moment." Worrying over conditions is a closed road. It doesn't get us anywhere. You can change conditions, or you cannot. If you can change them, do it and don't worry about it. If you cannot, worry only increases the difficulty. Besides, most of us have learned that many of the things we worry about never happen.

When I was a young preacher, I roomed for a while in the home of a dear old lady who owned a rich, river-bottom farm. I recall that when the boll weevil first began its devastating work in Louisiana, my landlady all but went out to the poorhouse to select her room. She was distressed about what the boll weevil would do to her cotton. As a matter of fact, she never had to feed a single boll weevil. Before they got into Arkansas, the river had washed her farm away. Incidentally, at Enterprise, Ala., citizens have erected a monument to the boll weevil whose coming resulted in diversified crops which have proved a great blessing to the South.

Yes, there is always plenty to worry about, and much of it really comes to pass. But, after all, time is a great healer and we'll hardly know the difference one hundred years from now.

The devil plays a scurvy trick on us; he is constantly inducing us to put off happiness until some later date. When we are young, he says, "Wait until you are old." When we are single, he says, "Wait until you get married." When we are poor, he says, "Wait until you get rich." It would be great if we had sense enough to go on a strike, and say, "Get thee behind me, Satan; I am going to be happy now."

I was interested in that doctor in Canada who, several years ago, was entrapped in a mine. When at last he came out, he had a little piece of candle that had been his only light for several dark days. He dropped it, and when some one picked it up, supposing he wanted to preserve it, he said, "Throw it away. I want to forget it."

Finally, the inscription says, "That only is important which is eternal." That means, to carry out my figure, that only those who are headed for eternity have the green lights. They alone travel a thoroughfare. Theirs is an open road. We are told that *we bring "no thing" into this world.* The text does not mean that we bring *nothing,* for certainly a new-born babe is a bundle of limitless possibilities. Furthermore, it says that *we take "no thing" out.* That certainly cannot mean that we take *nothing* out. All of our spiritual values go with us and abide through all eternity. We transplant to that other world and to that other life our characters and our personalities, our manhood and our womanhood. In the light of that eternal possession, we must make the most of ourselves.

A lost soul is a soul who has in his journey mistaken a blind alley for a thoroughfare. The further he goes, the more bewildered he becomes. Finally, he comes to his road's end, facing this inscription: *All is vanity and vexation of spirit.*

Life is a one-way street. We must be sure that we are on that street, that we are moving in the right direction, that the "green lights" are ours. Christ is the way.

WHILE I was in the seminary, I was struck with the suggestion, made by one of my instructors, that preaching ought to deal with the "central concepts of Christianity." I think it was a good suggestion, and one that demands of the preacher constant growth. I have found that three things particularly —freedom of conscience, interest in people, and study of literature— seem necessary to growth in preaching.

Freedom of conscience, cherished by the thoughtful clergyman of today, is one essential prerequisite. When freedom of the pulpit is denied, the incentive for growth is largely removed. But no amount of freedom in the pulpit will ensure growth when we ourselves lack freedom of conscience. In a minister this freedom springs from the conviction that, finally, he must answer only to God!

The man who grows in his ability to preach *the unsearchable riches of Christ* must take his clues from Almighty God. He is truly happy as he preaches who prepares his sermons with the guidance of God, freed from the fearful pressures of such loyalties as those to his most influential layman, or to the country of his citizenship. These lesser loyalties are all part of a minister's life. He must deal with them as honestly as he can. But they are loyalties which must fall into place behind his loyalty to God. That truth will free the minister's mind and spirit for real effort.

Growth in preaching is encouraged also by a primary interest in people. In personal conversation we talk most easily, clearly, and patiently

The Methodist pastor at Thompson, Ohio, writes here about the growth and pulpit freedom he believes essential for one whose preaching is to lead people "into the meaningful exercise of religious liberty in these days."

"Because Our Faith Groweth . . ."

By GLENN S. GOTHARD

with those who are dearest to us. As listeners, we learn most quickly from those who are interested in us because they love us. Effective preaching, too, is largely dependent for its success and its growth upon a primary fondness for people.

The preacher who begins with a warm love for everyone, saint and sinner alike, will have a minimum of complaint from those who have heard the truth about themselves. People want their sins pointed out by someone who loves them, and sees something in them which is deeper than their sin. Jesus, by his example, teaches us to draw people to us by our love for them. No person seemed hopeless to him. No person caused him to lose his patience.

Fondness for people does not come by sheer "will power." We cannot force ourselves to love people. Love springs from the soil of our life with a loving God, and from our own humility as servants of the Lord. It may take the average citizen of the church community a long time to understand why the minister is just as friendly with the "no-accounts" as with the saints; but a minister of Jesus Christ is on firm ground as he stands calmly listening to the words of the *least of these*.

Administrative duties, of course, are of great importance. A large degree of organization and of connectionalism seems necessary to any efficient world-serving church program. But time for the people of our charges must come before the "running of the church." The man who is free to visit his people will be released to do conversational preaching which will grow and become increasingly helpful to meaningful living.

Literature, too, offers significant help to the preacher. It is increasingly true that growth in preaching depends not only upon a study of strictly clerical writings, but also upon a knowledge of what is being done in the field of secular literature today. If we begin by saying that we have too little time to read a novel occasionally, we may end by saying that we have too little time for people, by whom novels are both written and inspired.

Poetry, novels, plays, screen interpretations of great books from the past and present—all command our attention. Those who have read Halford E. Luccock's book, *In the Minister's Workshop*, have noticed the author's page-by-page use of references and illustrations from these sources. A powerful witness of religious truth may often be drawn from a good novel. A current illustration is the book *Black Boy*, by Richard Wright. Many direct references to religion are found in the chapters themselves, but the whole implication of the thesis of the book is religious.

These, then—freedom of conscience, interest in people, and life with literature—complement each other in the growing preacher. Assuredly, they are difficult to achieve. And they are only a beginning of the secret of growth in preaching. But both the country parish and the city cathedral desire growing preachers. The challenge is before us to keep ourselves under examination. Only one who is growing can lead his people into the meaningful exercise of religious liberty in these days!

EVANGELISM:

Combined Methods

By KENNETH H. UNDERWOOD

Orofino, Idaho, is a small lumber town, completely surrounded by a mountainous area. Methodist Pastor Underwood, the only full-time pastor in the town, tells here about the methods his church is using to reach the people where they are.

SURELY there can be no *one* method of evangelism sufficient in itself to reach everybody. All methods, it seems to me, are necessary. Paul, for example, used personal work as one method; at the same time, however, he never passed up an opportunity to speak for God to the masses. But whatever our method, we can be guided in its use by keeping the character of Jesus in mind.

We have copied the county agent's system of dividing our area into various sections. We carefully selected one person for each section to act as a community leader. This leader reports to the church office information of new families, prospective new members, unreached children of Sunday school age, shut-ins, sick people, or any other information that would be of particular help to the minister. In addition to helping the pastor, this also gives the community leader a feeling of responsibility.

Our church is sending a letter each month to all the boys from this town who are in the armed services. No other church in town is doing this type of thing, so we make no distinction as to denomination. Our Methodist Youth Fellowship writes a local news letter to be included with *The Messenger* or *Contact*. This gives our young people the feeling that they are sending a message from the church to all ends of the earth. We send about two hundred of these letters each month. We send them to the parents or wives who are asked to forward them to the servicemen. This gives the church an added contact with the family, and also eliminates the impossible task of keeping up to date with the servicemen's ever changing addresses. We have received many grateful responses from the servicemen, and some of the families have also expressed gratitude.

Upon my arrival, the church had had no choir for several years, and apparently no material with which to build a choir. Even after repeated invitations for singers to form a choir, we still had only a hit-and-miss type. With the co-operation of our music committee, we decided on the following course of action.

I explained to the high school girls, who had shown a little interest, the place a trained choir, consecrated to its task, could have in the service. After such an explanation, I said that if two or more of them would pledge themselves to sing each Sunday, we would depend upon them for a very definite and important part of the worship service.

Six girls promised, and it was not long until we had twelve. Beautiful robes have been obtained for them, and other girls are waiting until we can get more robes. The girls have not missed a Sunday, except for sickness, in almost six months, and there is a growing pride in being a member of our choir. The choir has been a very definite means of reaching these girls, for only one of them attended church before the choir was organized.

Recreation, too, has played an important part in reaching the people of our community. Wherever the church has provided directed recreation the young people have always eagerly responded. Every Friday night in a local gym, we have folk games, basketball, and various types of active games for the young people. It has been the means of drawing them into an active Youth Fellowship. During the summer months, regular softball games are scheduled, together with hikes and other outdoor recreation.

All thriving businesses make use of the newspapers in town to advertise their business. I felt that if that was good for business, it would also be good for the church. So I have been placing an advertisement in the newspaper each week. We try to keep it from being trite, and to make it one that the reader cannot easily overlook. I feel that this method of advertising grows on the community, for it creates a sense of expectancy. It also is a means of making the people conscious of the presence of the church.

Another way we keep the community conscious of the church is by the use of chime recordings. We use the chimes each noon, followed by vocal music from the finest artists and musicians.

It is impossible to walk down any street of our business section without having our attention drawn to well-illuminated beer signs. But as we walk past most of our churches they are dark; one can easily pass them by without being aware of their presence. One day while talking to a druggist I noticed several old electric beer signs that he had discarded. He was just ready to have them junked when I asked if he would let me have them. (He thought I was kidding.) I had an artist paint the name of our church on a new glass front and I painted a cross on another. Now it is impossible, at any hour of the night, for anyone to pass by the church without having his attention drawn to the lighted cross and the illuminated sign which bears the name of the church.

Because of war conditions the high school in our community was unable to offer a course in manual training this year. So we have turned our garage into a workshop. The school board was glad to let us have their power tools for that purpose. Four

men have promised to give one night each to instructing the boys in that training. One talented mother is also devoting a night to the girls who want to learn how to handle the hammer and saw. The lumber yards have helped by donating lumber.

We are located in a lumbering town, completely surrounded by a mountainous area. Hundreds of children there, living only three or four miles from town, have never been able to attend a Sunday school because of poor roads, the parents' lack of interest, poverty, or other reasons. We hope soon to have a personal worker to minister to these mountain homes if arrangements can be made.

We are also planning to inaugurate a program of weekday religious education. We will be able to reach many of those who have been deprived of the benefits of a Sunday school since we are just across the street from the public school where many bus loads of children are brought in each day.

We hope soon to begin the broadcast of a religious service once a week from our church over a leased wire to the nearest radio station. This would make it possible for the church here to reach into the mountain areas and also to extend its influence to those in town who never attend a worship service.

COUNSELING:

The Family and Wartime Tensions

By WILLIAM G. GEHRI

The rector of Grace-St. Luke's Episcopal Church, Memphis, Tenn., describes here the three conferences which he and the pastor of Westminster Presbyterian Church, Memphis, planned for the discussion of the problems which war brings to the family.

IT IS always helpful to a minister to have one or two fellow clergymen with whom he can understandingly talk about the common problems of the ministry, including the more difficult and unique factors of counseling. The Rev. Dr. S. E. Howie, pastor of Westminster Presbyterian Church, and I have found such comradeship. It was natural, therefore, when we casually discussed some of the family tensions involved by war that we should think in specific terms of families in our respective parishes whose husbands are in the service.

We invited them to a series of three conferences in which a few basic principles and practices were presented and an opportunity given to talk over their common problems. Twenty-five answered the invitation and were most interested and appreciative members of the conference. We found that many of the women were away from home, some having returned to their own families and others having joined their husbands.

We pointed out that we were not experts in the field but that the Church had a tremendous concern for the family as a whole, and an awareness of the pressures under which it was living today. In the three conferences, several general subjects were discussed.

We discussed the result of family separation where the woman must take on the dual responsibility of mother and father, in addition to the difficult job of maintaining relationship with her husband by correspondence. Some of the things that might reasonably happen to a husband under army regime were pointed out. These included standardization of army life; suppression of emotions; change from peace-time to war-time mores; sexual frustrations; idealistic imaginary picture of wife rather than real one; lack of intimate relationship with children, and deprivation of the natural pleasure of sharing in their growing experiences.

The effect of authority on varied temperaments was also discussed, with the warning that some men, projecting the feeling of insecurity they had before they entered the army, would like to continue in the passive role, depending upon others to make their decisions for them. Other men will accept the authoritative and disciplinary demands of the army merely as a duration necessity, and return to a fairly mature standard of living after they are discharged. Dangers involved in this first type prompted considerable discussion.

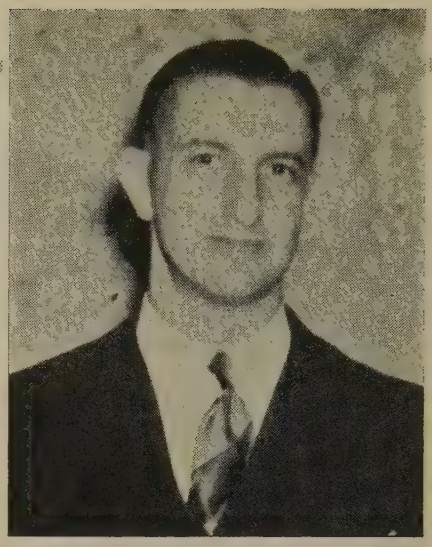
Another factor was the enlarging, cosmopolitan experiences of some of the men in contrast with the experiences of their wives who were necessarily living in a pretty limited and prosaic routine. How will the husband, who has learned new trades, who has been broadened by travel and sometimes unusual contacts, and who has had the proportions of his life trimmed by the specter of death, react to the humdrum program of prewar living? That many wives expect their husbands to return to a peace-time living as if nothing significant or revolutionary had intervened is indicated by the resentment they feel when their husbands, at home on leave and furlough, seem only casually interested in the problems of the household and the children.

There was pointed out the need on the part of the wife for insight without, of course, that kind of morbid anxiety which makes her believe that every gesture and movement is to be interpreted as abnormal. The insight needed is that which will give frank recognition to the fundamental issues and difficulties involved and will lead to that kind of mature understanding necessary for a resumption and adjustment of the fam-

ily life. Nobody can or should take the place of the wife in this key position, and it was with the hope of helping her with her preparation and her need for emotional maturity that the conferences were conducted.

In the original program, we planned to have an hour session each evening, but the interest aroused immediately caused us to extend the time to two hours each session. In addition to whatever help was given as to philosophy and motives, two definite results accrued: two or three counseling situations coming out of intimate personal problems were taken to the leaders; and a spirit of fellowship, even in this short time, grew up between the members of the conference, and that fellowship is still in evidence in little friendship and service groups.

At the close of the last session, the women suggested that it would be well to get together in a few months to talk over any supplementary happenings. That meeting is now being arranged. We intend to have an army psychiatrist take up a few technical problems, and, in the discussion period, tie together the pertinent findings of the meetings.



Norman C. Yetman

I Am a "Homesteader"

By NORMAN C. YETMAN

The Methodist pastor at Whitehouse, N. J., believes that as a rural pastor he must "get back to the elementals of life from which modern secularization and commercialization have divorced us." He writes about how he is trying to do this—and how he has tried to make religion an integral part of the everyday life of his community.

GEORGE BUTTRICK has said: "If [religion] does not begin with the individual, it never begins. . . ." That statement gives us a starting point for the rural church. It might be put this way: The job of the rural church is to bring men and women and boys and girls to Jesus Christ, and to bring all of their institutions and relationships under the transforming and redeeming power of His Gospel. This is the only apologia which the rural church offers for its existence.

In our work here at Whitehouse and Oldwick, five miles away, we have felt that one of the great joys of the rural ministry is the opportunity that it gives for reaching a man's *whole* life. We want not only to help him to make his prayer life more effective; we want also to surround him with a wholesome environment which will enable the best within him to develop. We want not only to help him to understand his Bible; we want also to help him understand the soil which he tills. We want not only to help him to *remember the sabbath day, to keep it holy*, but to remember the other six days as well.

For these reasons, we have started a library plan which we hope will eventually make available better reading privileges for both young and old. We encourage the use of the Lord's Acre plan in every home, a plan which, we believe, enables an individual to realize more deeply his stewardship before God. And we ourselves have undertaken a small part-time farming project which makes it possible for us not only to preach this kind of gospel, but to live it as well.

Proceeding upon the assumption that the minister, as a human being, has the same basic needs as the next fellow, we arrived at the conclusion that, as such, he must get back to the elementals of life from which modern secularization and commercialization have divorced us. (Elton Trueblood calls our civilization a "cut-flower civilization.")

I think of the elementals as including such normal experiences as having a family, working in and with the soil, and taking a part in the affairs of the local neighborhood and community. In other words, it is logical to conclude that in order to minister adequately, a man must, so far as is possible in each particular situation, live adequately. It is questionable that a man can effectively minister to a world that is hell-bent in its secularism from a citadel of that very secularism.

Our piece of land is small—somewhat less than an acre. But we have slowly accumulated chickens, rabbits, and milking goats. Raspberries and a strawberry patch increasingly bring variety to the family diet, and a vegetable garden provides fresh vegetables in season, and canned food for the winter. In addition, we are usually able to get quantities of apples and pears for canning, most of them by donation from members of the community. From twenty chickens, we have had more than enough eggs for our own use, and have sold on the average of four dozen a week. We hope now to have sufficient rabbits and chickens to provide for a good measure of our next year's meat supply.

Needless to say, our three children have been the great beneficiaries. What raptures they went into when the first egg appeared last fall! That one experience alone could not have been equalled in the best that such artificial recreation as Coney Island might provide. And what anxious moments when our goat was preparing to bring forth her young. The neighborhood children returned to their homes that evening with many of the facts of life that had hitherto been seen through a glass darkly. It has been a source of satisfaction, too, to see the children eagerly share in family planning, and joyfully spend their allowances and earnings for tools, flowers, seeds, and so forth. Naturally, they do their part of the daily chores.

Sometimes I am tempted to ask myself, "How can I take the time for all of this with a full church program to attend to?" But when I get my perspective again, I realize that the fullness of life is in living, not in theorizing. As Russell Hoy recently wrote in the *Town and Country Church*, "We [must] try to make our whole life a form of ministry. . . . We cannot divide our time and say 'Now we are doing church work, and now we are doing farm work.' Our total work in church and out is our ministry."

It is apparent that such a program aids somewhat in supplementing a minister's salary, and such supplementing is vitally necessary for many within the ranks of the rural ministry. Yet we believe that it is not only an aid to the family budget, but that it actually renders more effective the whole work of our ministry.

Both my wife and I do much personal counseling (perhaps "personal evangelism" also describes it). We feel that it is the main focus of our ministry. All other phases of our work fall short without this crowning privilege where individuals are brought to the Throne of Grace. Quite naturally it is related to the above-mentioned elementals of life.

Frequently the part-time farming plans which we are following become an integral part of such counseling. It is not uncommon to find a family that is unhappy because it has lost (or has never found) a way of living which unites its members in a common purpose. The members of that family have never been welded together by a common dream. They have no unifying bond, which was the secret of the cohesion of the old farm family. Its members were working toward something.

We have families here that are finding in this part-time farming plan a new unity. Though their land may be limited, still they use what they have. How proud they are of their rabbits or chickens, in the raising of which they are becoming more and more proficient! How glad they are to exhibit the hutches, or coops, or tools that they have made themselves! Real integration has been brought into their lives personally and as a family. Their world is losing its artificiality and becoming real.

We are beginning to see new fields for Christian action developing in the community. Good government, good public education, ample library opportunities, efficient farm advisors, proper health measures, adequate recreational facilities—these are but some of our allies in bringing the gospel to the community.

The churches which I serve are members of a "Co-operative Parish" which binds together twenty-two churches in a working relationship. Through it we are able to do some things together which we cannot do effectively alone. A full-time worker supervises its program.

Increasingly, our public worship services arise out of the everyday lives of our people. In our spring service of "Dedication of Seed, Soil, and Sower," we feel the closeness of God in our lives. Our autumn "Harvest Festival" gives real meaning to the words "Come, Ye Thankful People, Come."

We held a service on D-Day, a memorial service for President Roosevelt, a service of prayer and meditation on the eve of the San Francisco Conference, and a service on VE-Day. These things are part of our lives. Thus they must be part of our worship.

William James might have been writing about the rural church when he said: "I am done with great things and big things, great institutions and big successes, and I am for those tiny, invisible, molecular, moral forces that work from individual to individual, creeping through the crannies of the world like soft rootlets, or like the capillary oozing of water, yet which, if you give them time, will rend the hardest monuments of man's pride."

SUNDAY SCHOOL: *Two Sessions*

By CHARLES S. CLARKSON

By having two sessions of its Sunday school, Hillcrest Methodist Church, Wilmington, Del., was able to provide for the large number of children in its community who were not receiving any religious instruction. Pastor Clarkson tells how the plan has worked.

HOW TO reach the people who have come from other communities to certain centers which have grown rapidly because of the war is a problem facing many churches. Some of the people who have moved to these centers have had no former church connections, but others were active in their former communities. Nearly all of them have children who should receive religious instruction and training. One reason which has been given for the decline in Sunday school attendance is the losses result-

ing in the shifting of populations, caused by the unusual conditions under which we are living.

Hillcrest Methodist Church of Wilmington, Del., is solving the problem by having an extra session of the Sunday school. Hillcrest is one of the suburban churches of Wilmington.

Near the church about a mile away is a community which has come into existence in the past three or four years, Edgemoor Gardens and Terrace. Most of the people in the Terrace are home owners, while most of those living in the Gardens rent their homes. There are at least 500 homes in this community, and most of them have children. Some of these children were coming to this church; others were going to the Lutheran and Presbyterian Churches; but the great majority were not attending any Sunday school. Many of them, however, had attended Sunday school in their former communities. Here was the opportunity for the church to do something about reaching them.

Since Hillcrest did not have sufficient space to take care of many more pupils in the regular session, we decided to have an extra session of the Sunday school and provide busses to take the children to and from the church. The official board agreed to back the plan financially if assistance were needed. The general superintendent of the Sunday school was enthusiastic about the plan.

Further planning was done in the church board of education. It was decided that there would be an extra session of the Sunday school at 10 A. M. The regular session meets at 12:15. A bus was chartered from the Delaware Coach Company of the city which makes the trip to the community and back each Sunday morning for $6. These busses will hold about seventy-five persons.

The superintendent of the Sunday school began to work to get the necessary new teachers, and he was highly successful. We have five new teachers and a superintendent of the Children's Division, and most of them are from the community which is being served by the extra session.

From the beginning, the project has been self-supporting. The increased offerings have taken care of the cost of the literature and the bus service. Great credit should be given the superintendent for the fine way he has organized the extra session and for the extra work he has done in conducting both sessions.

The first session begins at 10 A. M. and closes at 10:45. This gives ample time for the preparation for the eleven o'clock worship and preaching service. The second session begins at 12:15. I try to see that the preaching service does not extend beyond twelve o'clock.

The church feels that it is discharging the definite responsibility it has in ministering to the people of this community, especially to the children. We feel that if we can reach the children, we have a greater chance to reach the parents.

Many of these people are home owners, and the fruits of this extra service the church is rendering should be manifest in future years. But even if this is a transitory service, the church will have done its duty in helping these children and parents receive definite religious training.

For Better Care of the Sick . . .

By W. H. VERNON SMITH

The pastor of Forty-Third Street Presbyterian Church, Pittsburgh, Pa., describes here the class in the pastoral care of the sick which has been conducted for the students of Western Seminary, in Pittsburgh. He is instructor for the course.

"NOT HOSPITAL chaplains, but better pastors." This is the idea behind a class of theological students from Western Seminary in Pittsburgh, Pa. The class meets for two hours each week at the Presbyterian Hospital for guidance in the technique of pastoral care of the sick. The hospital chaplain, who is also pastor of a church in the city, is in charge of the program. Twelve senior students attend the class.

It is the pastoral application of this highly specialized field of work that has attracted the young men from the Seminary. The president and faculty have encouraged and helped to guide the curriculum. The hospital personnel has given full co-operation in providing class rooms, opportunities for visiting, and expert counsel.

The first part of the course included an orientation tour through the hospital conducted by the public relations director, with talks by the administrator, the admitting office nurse, the laboratory and X-ray technicians, the head nurse in surgery, and the head of the social service department. These individuals gave much valuable information regarding conditions under which patients are admitted to a hospital, and regulations under which the social service work is carried on.

This tour was followed by a regular course of lectures on the techniques of pastoral care of the sick. Some time was given at first to general cautions and suggestions for good visiting—when to visit, preparing for calling, frequent short visits where possible, less talking and more listening, knowing when to be "cheerful," personal habits of dress, when to stand and when to be seated, when to leave. These are but a few of the items discussed.

Most ministers fall short of their possibilities in pastoral work with the sick, not because of big things, but because of little things. We ministers too often presume upon our professional status in the community to do things which alienate us in the eyes of doctors, nurses, and sometimes of the patients. Forethought and an intelligent planning based on sound knowledge would go far to

W. H. Vernon Smith

make pastoral care more effective.

The next section of our course included a study of special situations a minister will meet—patients facing death, those facing life with handicaps, or convalescence, or surgery. In each of these, careful attention was given to conversations, guided thinking, co-operation with medical personnel, prayers, scripture readings, dealing with members of the family, and so forth.

Much time was spent on this field, since it was felt to be most important. An adequate understanding of the situation and a firm conviction about the service he *can* render will make a minister's work more effective. He does not need to be a surgeon, psychiatrist, or any other medical specialist. But he *must* be a specialist in the field of the spiritual. There he should be able to minister with authority.

After this part of the study was completed, selected visits were arranged for the students. Each one had to submit a written report of the call he made. These calls were discussed in seminars. The discussion was one of the most valuable parts of the course. Theory gave way to practice. At one of these seminars a doctor on the hospital staff led a discussion on medical ethics and hospital practice as they are related to the pastor in the community. At another, the director of the social service department conducted a similar discussion, focusing attention on the social agencies in the community that can be of service to the minister.

A feature of the course that impressed the students very much was the hospital communion service. Instruction had already been given in administering the sacraments to the sick, but this was an opportunity for them to participate while they were still students. Through a public address system in the hospital, the service was broadcast to the rooms and wards. Then a minister and two of the students visited on each floor of the building and gave personal communion to those patients who had made a request during the day for it. It was a deeply moving experience and gave insights that mere lectures could never give.

The whole purpose of the program has been to train ministers to be more effective in their pastoral care of the sick. We are not interested in building a corps of hospital chaplains or in developing a professionalism in this field of the minister's endeavors. We are, though, definitely concerned with increasing a pastor's capacity to handle, spiritually and intelligently, a difficult part of his routine pastoral calling.

Pastor Smith suggests the following books which have been helpful references in the course:

The Art of Ministering to the Sick, by Richard C. Cabot and Russell L. Dicks. Macmillan Co., 384 pp., $3.

On Being a Real Person, by Harry Emerson Fosdick. Harper & Brothers, 295 pp., $2.50.

Pastoral Work and Personal Counseling, by Russell L. Dicks. MacMillan Co., 230 pp., $2.

These are the ministers who participated in the class. They are: Front row, W. H. Vernon Smith, William J. Irey, Frank Y. Ramsey, David L. Zacharias, Kenneth B. McCandless, and Ralph B. Snyder. Back row: Warren K. Martin, Robert B. Shane, William A. Shaffer, Walter H. Rockenstein, J. Cyrus Smith, and John P. Smith. Ralph W. Penick, another member of the class, was not present at the time the photograph was taken. All are members of the Presbyterian Church's Western Seminary at Pittsburgh, Pa.

Leadership Training—It's a Long-term Job

By J. FISHER SIMPSON

The director of the department of leadership education of the General Board of Education answers here some questions, submitted by THE PASTOR, *dealing with the training of lay workers in the local church. He is a member of the Southwest Texas Conference and a contributing editor of* THE PASTOR.

A PASTOR, becoming increasingly acquainted with his church, grew in his conviction that one of his church's needs was a long-time program for the development of workers. He began in a modest way with a weeknight class for the teachers to help them achieve a better understanding of the Bible. The response was cordial. The workers began to have a higher appreciation of the significance of their opportunity in the church school.

Gradually other features were introduced. Classes were held on other subjects. A church library was provided. Installation services and other forms of recognition were used. The Workers' Conference developed and adopted its own workers' covenant. Attendance at the city-wide school for church workers increased until this church led all the rest. A Sunday morning training class for prospective workers became a regular feature of the church program for at least nine months of the year.

The membership of the church and the school grew; morale among the workers increased to a high degree. Even when conditions were most unfavorable, in the threadbare thirties, a building was successfully completed. There was a vision of the importance of the church and a will to do something about it.

To make a long story short, the leadership education program of that church paid off in large dividends.

There are numerous evidences that it pays for pastors to give attention to the preparation of lay workers. Lay workers are capable of and are interested in rendering a higher quality of service. In most cases, they await the enthusiastic and tactful leadership of the pastor.

An adequate program for developing workers is a well-planned, comprehensive, long-time arrangement. It includes such features as workers' conferences; recognition services; the cultivation of reading habits; helps with literature and teaching methods; directed Bible study; the use of courses for church workers by correspondence, in leadership education schools, and in Sunday morning classes.

The extent of the plans of course will depend upon local conditions. The point of beginning is the determination of the pastor to do something about it. The booklet, "Enlisting and Developing Church Workers," is an excellent guide in selecting the items to be carried out over a year or more.

In some situations, the beginnings may be of an informal type, such as an annual dedication service, a well-planned workers' meeting, the reading of a few books, the distribution of helpful leaflets, or other simple procedures.

The annual courses on leadership education are very helpful. The courses are of two types: First Series, conducted through six fifty-minute class periods over three or more days; Second Series, ten fifty-minute class periods over five or more days. Many of the First Series courses are prepared especially for the small church. In the two types of courses, there is a wide variety of help provided for all sorts of churches.

The courses may be used in two ways; by the correspondence method or through the help of an accredited instructor.

The pastor or another well-prepared local person may be willing to prepare to teach the course as an accredited instructor. The first step in this plan is to secure a recommendation from the executive secretary to the Nashville office. When the information blank is received, giving data about the prospective instructor and the name of the course selected, a leader's guide and other helps are provided for use in making plans to teach. The teaching plans are sent to the Nashville office for review and receive careful and sympathetic consideration, and a constructive report is made to the instructor, along with authorization to teach as a representative of the General Board.

The practical results of the use of these courses may be indicated by a few typical comments. A prospective leader of a study group took, by correspondence, "Teaching Children," the course which she was to teach. She said this about the course: "My study of this course has given me many ideas for the class which follows. From the class we hope to have at least two new workers. There is a definite need of a more purposeful way of using the literature and we hope to meet this need. The teaching staff should be strengthened by the course. My study in advance has helped me try to achieve this goal."

A counselor of a youth caravan studied "The Methodist Youth Fel-

lowship" by correspondence and made these comments: "This study increased my understatnding of the intermediates and defined for me more definitely the purpose and plan of the Methodist Youth Fellowship. The suggestions for study were most helpful and I will be of more service to the Caravan."

A teacher of juniors remarked that as a result of the study of "How to Teach in the Church School" she had gained a new and better conception of teaching. "One of the results," she said, "has been the best vacation school this church has ever had and a more definite system of council meetings for the planning of the work of the various departments."

Information about ways in which pastors can help their workers plan and carry on a program for better preparation for Christian service may be obtained from the conference executive secretary, or from the office of Leadership Education, 810 Broadway, Nashville 2, Tenn.

WORLD ORDER:

A Continuing Conference

By O. CLARENCE MITCHELL

At Logan, W. Va., Nighbert Memorial Methodist Church is sponsoring a conference on the Christian bases of world order. Pastor Mitchell tells here about the work the conference is doing. "It is a continuing process," he says, "for it is doubtful if such a course is ever completed."

SOME of those who attended the mass meeting on the New World Order in the Bishop's Crusade returned to the local church with the problem of how to teach the Christian ideal of world relationship.

The question was under discussion at a meeting of the Young Adult Fellowship Class of our church. Involved in the discussion was the problem of the preservation of the values envisaged in the sacrifice of our own sons in the army, and the need for information concerning world events so that we could live and vote to implement a Christian society. In the group was the teacher of the young adult fellowship class, the editor of the local daily paper, several public school teachers, and others who had an idea of what ought to be and desired a way to bring it to pass. The conclusion of the matter was a decision to study American foreign policy, peace plans, and the current literature on these subjects.

I had spoken to local groups including the Rotary Club, the Kiwanis Club, and the Lions Club on the subject of the State Department and American foreign policy. I am a member of the Foreign Policy Association, and, therefore, knew how to find some of the material we needed.

Several members of the group pledged themselves to aid in the research and presentation of the various phases of the problem. They discussed the coming studies with friends outside and inside the church until considerable interest was aroused. Still the interest was not comparable to the importance of the subject, due perhaps to the lack of a definite outline of procedure at this stage in the study.

We selected the text *Christian World Action*, by O. F. Nolde, and *From Victory to Peace*, by Paul Hutchinson. Then we listed about one hundred books on the various phases of our study. We turned to current publications looking for articles, clippings, and reports on the general subject of Christian attitudes toward world policies and peace ideas. We use *The Nation, Christian Century, Foreign Policy Association Bulletins*, and publications from the Federal Council of Churches of Christ in America.

We meet on Tuesday evenings of each week for two hours of reporting and discussing, with light refreshments sometimes served. It is a continuing process. Certain persons fall by the wayside; others come. We continue, week by week, with those persons who see, and are being led to see, the importance of establishing a world order through which the spirit of Christ is manifest. It is doubtful if such a course is ever completed.

The course itself has followed this general outline: the importance and meaning of international relations; the nature and function of our State Department; the president and shaping of the foreign policy; periods of isolation, imperialism, and collaboration in American foreign policy illustrated by history; our present foreign policy; Mr. Wilson's fourteen points; the Atlantic Charter; the Declaration of the United Nations; the Moscow Declaration; the *Six Pillars of Peace*; some special aspects (with reference to Hutchinson's *From Victory to Peace*); Dumbarton Oaks Proposals; Breton Woods; the Yalta Agreement; and the San Francisco Conference.

The primary object of the meeting is to reveal to the church and the community the "must" of American collaboration and Christian collaboration in world events. One member of the class, who is editor of the local daily, has attended the state-wide clinic on the Dumbarton Oakes Proposals because of the interest in the subject aroused in this course. He will speak, through his paper, to 85,000 people of the country with regard to our own responsibility to the kind of world tomorrow brings.

It appears now that many citizens of the community will become members of the study group. It is our hope that adequate interest will be aroused and sufficient information disseminated throughout the community to enable us to implement our desire for a world order based on Christian ideals and fact.

WORSHIP:

Conference Exhibit

By WILL M. HILDEBRAND

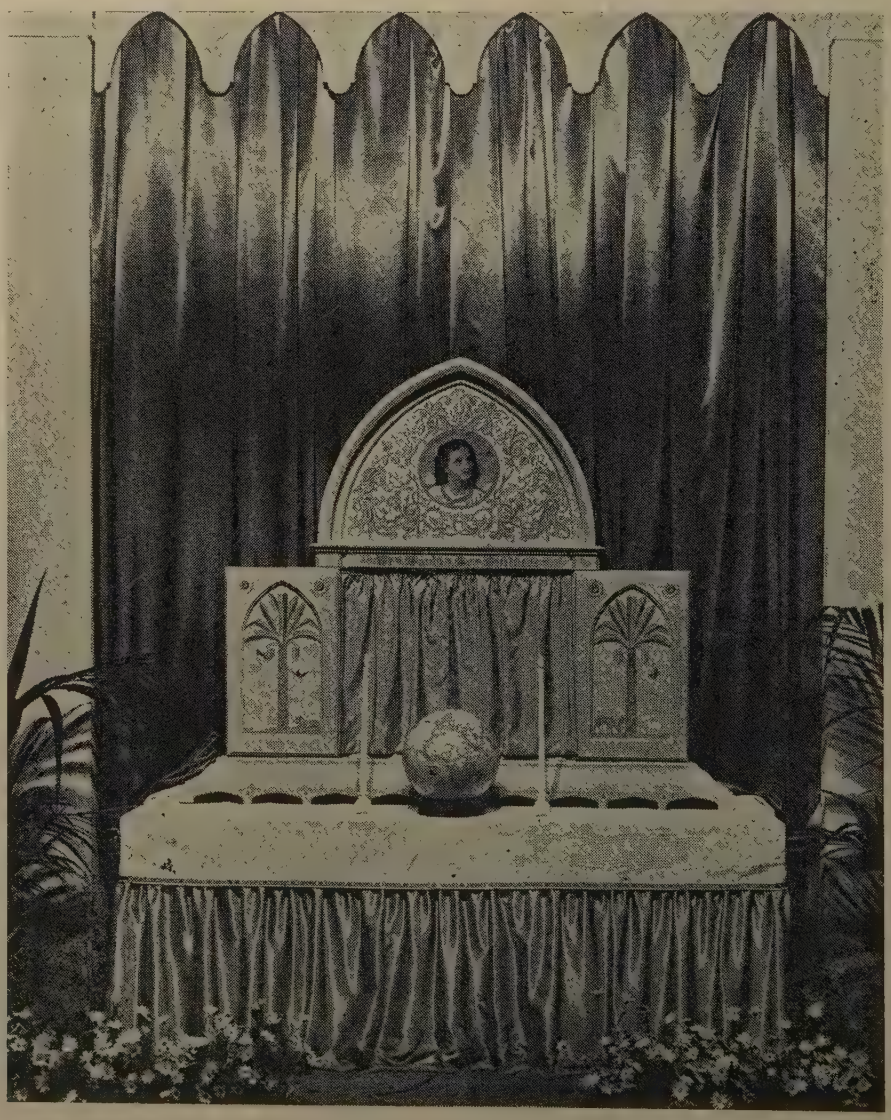
As chairman of the Committee on Music and Worship (1942-1944) of the Southern California - Arizona Conference, Pastor Hildebrand helped to plan the conference exhibit which he describes here. He serves El Segundo Methodist Church, El Segundo, Calif.

FOR several years, delegates to our annual conference have enjoyed a beautiful display of ecclesiastical materials and furniture. These pictures are of last year's exhibit at Pasadena, Calif. The conference director of the Bureau of Church Planning, Mr. Reginald Inwood, organized the exhibit which was co-sponsored by the conference committee on worship and music.

In 1942 an entire chapel was furnished at First Church, Los Angeles. A lovely prayer chapel for individuals and small groups was exhibited at Santa Barbara the following year. The furniture, windows, and fixtures were loaned by craftsmen, furniture companies, and churches.

Considerable planning and work are involved, but the project has done much to acquaint ministers and laymen with fine work, and to raise standards throughout the conference. Each year pictures showing new work done in the conference churches are displayed. Care is taken to keep the exhibit itself attractive and in keeping with the quality of the materials presented.

In keeping with the government's request to confine conferences this year entirely to necessary business, no exhibit is planned. But a committee is already at work making arrangements for 1946, when architects and churches will be invited to exhibit plans and sketches of postwar projects.



This youth worship center dominated the display last year. It was prepared for the Holliston Church in Pasadena, but was set up for the annual conference display before delivery. The object in the center was changed each day. Sometimes a cross was used; at other times a seven branched candelabrum, or as here, the globe. The symbols on the side panels were chosen as those having particular appeal to the children and youth. Flowers in the boxes were kept fresh, and attention was given to correct lighting.

This attractive font from the Huntington Park church was displayed last year. Note the good use of descending done with tri-radiant nimbus, symbol of the Baptism of Our Lord.

On opposite wall from Oakland altar were exhibited several interesting items. The beautiful altar set is from the Community Church of Boulder City, Nevada. It is carved in wood, and finished in gold leaf. It is the work of Walter Sutter who painted the Youth Worship Center also. The other set is one of his less elaborate cross and candlesticks. The vases are carved in wood, gold-leafed, since metal vases are not available. Connecting the three features of last year's exhibit were tables and racks displaying forty pictures of conference churches, their bulletins, and materials from Federal Council Commission on Worship.

On one side wall, this altar, built for the First Church, Oakland, was exhibited first at the Pasadena conference. The panels are cloth fabrics of traditional Christian colors, and they are changed for the different seasons of the year. Note use of symbols in the fabric.

The Fountain

"TEN-MINUTE IDEAS"

The needs of men are not to be met with "ten-minute ideas," sermons fashioned on the model of a small-time package of bright, vivacious radio comment or a spread of boldface type on a newspaper page. Without a solid core of theological conviction and proclamation the preacher will soon become like that pathetic creature of Greek mythology, Tithonus, who was changed into a grasshopper. An equally sad figure, the Reverend Dr. Tithonus is also fairly familiar, the preacher who has no august revelation to set forth in coherent continuity and so spends his pulpit life hopping about in a delirious zigzag, a homiletical grasshopper.

—Halford E. Luccock, in *In the Minister's Workshop* (Abingdon-Cokesbury).

ON THE VIRTUES OF MEN

The virtues of a superior man are like the wind; the virtues of a common man are like the grass; the grass, when the wind passes over it, bends.

—Henry David Thoreau, in *Walden.*

WHILE THE PEOPLE MARCH . . .

The communist gives himself to a cause greater than himself. The fascist has been able to recruit youth upon similar grounds. But in each case the cause is not regarded as a proposed journey to a never-to-be-reached Utopia. They expect to enter the Promised Land. Too many Christians, and too many beneficiaries of the present economic order, are like Abraham's father, Terah—content to die in Haran. Christians who sing praises to martyrs and capitalists who extol risk while denouncing proposals to give security strangely enough refuse to push out upon the desert—preferring in inexplicable contradiction to deny risk and sustain their security, perhaps to be left in Haran while the people march to Canaan.

—G. Bromley Oxnam, in *Preaching in a Revolutionary Age* (Abingdon-Cokesbury).

"LET HIM DENY HIMSELF . . ."

It is not the act of a good disciple to flee from the Cross in order to enjoy the sweetness of an easy piety.

—St. John of the Cross.

THE TRUE SHEPHERD

It is said of Father Wainwright that he cared above all for scamps and drunkards and unbelievers—least for those who came regularly to church—and no man of our time was fuller of the Spirit of Christ.

—Evelyn Underhill, in *Light of Christ* (Longmans, Green).

EMBARRASSING FUNERAL

Bishop Lester Smith in speaking of "live wires" and "dead wires," says: "I frequently receive letters saying, 'Our church is a live church—send us a live man.' I have never yet received a letter saying, 'Our church is a dead church—send us a dead man.'" However, the bishop relates an incident that approached this. A minister who frequently heard the complaint, "Our church is a dead church," announced from the pulpit and the press, that on the following Sunday he would preach the funeral sermon of the church that was dead. A great crowd assembled. At the beginning of the sermon the mortician wheeled the casket before the altar. The minister preached the funeral sermon and at its close said, "The casket will now be opened and the congregation will proceed in single file to view the remains." One by one they passed the coffin, looking in to view the dead church. Each one who went by was visibly embarrassed, some blushed furiously, others started—for every one had seen himself reflected in a mirror!

—Lewis Robeson Akers, in *The Eighth Fear* (Abingdon-Cokesbury Press).

A PROFITABLE CHARLATANRY

Gloomy prophecy is profitable business in our day, made doubly so when it can be tricked up in the jargon of a scientific age.

—William S. Lynch, in *The Saturday Review of Literature.*

WHEN TWO IS MORE THAN TWO

Men are mirrors, or 'carriers' of Christ to other men. Sometimes unconscious carriers. This 'good infection' can be carried by those who haven't got it themselves. People who weren't Christians themselves helped me to Christianity. But usually it's those who know Him that bring Him to others. That's why the Church, the whole body of Christians showing Him to one another, is so important. You might say that when two Christians are following Christ together there's not twice as much Christianity as when they're apart, but sixteen times as much.

—C. S. Lewis, in *Beyond Personality* (Macmillan).

BLIND HEIRS OF ALL THE AGES

As a delegate to a religious gathering in London at the end of the first World War, I was made a member of the findings committee. A neighbor and friend of mine came to me and said, "We are counting on you to see to it that none of this socialistic nonsense gets into the findings of the conference. I built up my business by myself, and now I do not want the government interfering with it or anybody trying to tell me how to run it." The poor man did not realize that there was not a machine or gadget in his factory that had not cost the time and money of some poor inventor who probably died in poverty. The cotton mills of the North Carolina Piedmont have never paid Eli Whitney for the invention of the cotton gin. Mr. Ford got his start as a maker of cheap automobiles not merely by inventing the Model T but by refusing to pay royalty to the owners of the Selden patent! Edison is about the only conspicuous American inventor to get profits out of his inventions.

—Elbert Russell, in *The American Pulpit Series,* Book 3 (Abingdon-Cokesbury Press).

NON-COMBATANT'S FURY

Nearly all the stir about "pampering" our prisoners of war has come from civilians. . . . One is reminded of C. E. Montague's observation that "hell hath no fury like a non-combatant."

—Alan Barth, in *The Nation.*

THE MAJORITY SLEEPETH

The United States is the only great power which has not generally recognized the world revolution's existence as an inescapable fact. The proportion of its people who still imagine that after the war they can go back to the old social and international system—with a few minor changes, no doubt, but essentially the same—is still a high majority.

—Julian Huxley, in *On Living in a Revolution* (Harpers).

"HOW MUCH MORE . . . ?"

Even a gifted poet or artist can reveal something by concealing it. And shall we say that God cannot?

—Franz Werfel, in *Between Heaven and Earth* (Philosophical Library).

GLANDS AND THE DEVIL

A member of our household once asked our neighbor, Dr. Albert Einstein, how he accounted for Adolph Hitler. With a twinkle in his eye the gentlest of scientists answered, "It's all a matter of glands." "Pardon me, sir, but I think it must be the Devil." "Same thing!" said Dr. Einstein with a chuckle.

—Andrew W. Blackwood, in *Pastoral Work* (Westminster Press).

ON TAKING THE EASIER WAY

The reason that I criticise
And find each person such a pain
Is that to ferret out the good
Would be much harder on the brain.

—*Washington Post.*

THE UNDERLYING CAUSE

The convictions of officials of the Anaconda Copper Company is out of the same cloth as that of labor racketeers. Is the root trouble simply human sinning, or is there a contributing cause in an economic order in which self-interest is recognized as the essential driving force.

—G. Bromley Oxnam, in *Labor and Tomorrow's World* (Abingdon-Cokesbury Press).

TEST OF GREATNESS

The greatest thing a human soul ever does in this world is to see something and tell what he saw in a plain way.

—John Ruskin.

DENOMINATIONS

No man of spiritual awareness thinks today solely, or supremely, of his particular communion, save as a part of the Church Universal.

—Joseph Fort Newton, in *Where Are We in Religion?* (Macmillan).

MAGNIFICENT MADNESS

The late W. T. Stead, editor of *Review of Reviews,* would frequently allow his enthusiasm to run away with him.

One afternoon, listening to the great crusader, a visitor turned to a prominent minister, and commented: "Magnificently mad, isn't he?"

"Yes," agreed the minister, "and how I wish he would bite you and me!"

—*The Upper Room.*

THE NATIONAL ISSUE

I cannot say that I am in the slightest degree impressed by your bigness, or your material resources, as such. Size is not grandeur, and territory does not make a nation. The great issue, about which hangs a true sublimity, and the terror of overhanging fate, is what are you going to do with these things?

—Thomas Henry Huxley, in an address at Johns Hopkins University, 1836.

SOME METHODIST HISTORY

In the beginning of the labor movement it was the Methodist local preacher who became its outstanding leader. It was in large measure due to the contribution of Methodism that the British labor movement has refused the revolutionary tactics of the communist and the destructive doctrine of the class war. The preaching of the early Methodist was heard upon Sunday, but the man who preached was at work on Monday. They saw in him the doctrines he really believed. They found them good because he was good. They chose him to represent them, and he, representing them, also represented his Lord. It was for such reasons that the British laborers when parading Continental streets carried the banners that surprised the workers of Europe, banners that spoke of God as Father and of Christ as Saviour.

—G. Bromley Oxnam, in *Labor and Tomorrow's World* (Abingdon-Cokesbury Press).

THE INDUSTRIAL REVOLUTION

It was God-fearing Puritans and Evangelicals who were our bankers, factory owners, shopkeepers and the builders of our slums. They regarded with complacency the horrors of child labor, starvation wages and insanitary conditions, that came in the train of industrial change, because Adam Smith and the doctrine of *laisser faire* taught them they were inevitable and the profits were good.

—Francesca M. Wilson, in *In the Margins of Chaos* (Macmillan).

THE BLOWS OF FATE

Heat hardens clay and melts wax. Storms break spotty timber and strengthen the fiber of healthy trees.

—Chaplain Elwood C. Nance, in *Cumberland Presbyterian.*

THE TEST

Repentance was once defined by a small girl: "It's to be sorry enough to quit."

—C. H. Kilmer, in *The New Illustrator.*

REVIEWS

Beyond Personality, reviewed by Woodrow Geier, editor, THE PASTOR.

Hilltop Verses and Prayers and *The Will of God,* reviewed by Raymond P. Morris, librarian, Yale Divinity School, New Haven, Conn.

Outline Studies in Mark and *The Philosophical Heritage of the Christian Faith,* reviewed by Clarence P. Miller, Bethany Methodist Church, Toledo, Ohio.

Ruy Barbosa and *Where Are We in Religion?* reviewed by Allan Knight Chalmers, Broadway Tabernacle Church, New York, N. Y.

The Westminster Historical Atlas to the Bible, reviewed by Elmer A. Leslie, professor of Hebrew and Old Testament Literature at Boston University School of Theology, Boston, Mass.

Your Problem: Can It Be Solved? reviewed by Russell L. Dicks, chaplain, Wesley Memorial Hospital, Chicago, Ill.

Up-to-Date Biblical Atlas

THE WESTMINSTER HISTORICAL ATLAS TO THE BIBLE. *edited by George Ernest Wright and Floyd Vivian Filson. Westminster Press, 114 pp., 18 plates, $3.50.*

Here is a volume which will receive an enthusiastic welcome from Bible teachers and students the world around. Practically the only significant works in English that dealt thus with the Holy Land were the volumes by George Adam Smith. His first volume, *The Historical Geography of the Holy Land,* which at the time was abreast of the information of the field, appeared in 1894, and in 1931 reached its 25th edition. It made Palestine come alive.

Then Smith collaborated with J. G. Bartholomew, the noted cartographer, and in 1931 published the *Atlas of the Historical Geography of the Holy Land.* But both of these volumes are now antiquated as they took no adequate account of the greatly increased knowledge of Palestine due to archaeology. No rewriting of these works could possibly suffice. An entirely new work had to be written by those who knew the land and were at home in the findings of the most recent archaeological and topographical research, and who, at the same time, were authorities in the biblical field.

It is the greatest single merit of the *Westminster Historical Atlas* that on almost every page it gives the reader the benefit of this new knowledge, whether in maps, in illustrations, or in historical tables and statements. One significant plate (XVIII) presents a map of Palestine entitled "Excavated Sites in Modern Palestine." Every site that has been explored is given, with its location on the map designated by the Arabic name it now bears and also the name it had in Bible times. If the identification with the Bible is not certain, a question mark indicates this fact.

Accompanying this map is a compact and thrillingly interesting account of "Excavations in Modern Palestine" in which each explored site is dealt with and the distinctive contribution of the discoveries there made pointed out. It is truly a remarkable story, and it makes us dream of the discoveries that yet wait upon the careful spade of the archaeologist and the sharp glance of the skilled interpreter when excavation in Palestine can be resumed.

Dr. Albright, the outstanding archaeologist of Palestine and best informed authority in the whole field of Palestinian exploration, gives, in the opening chapter, a fascinating account of how excavations are carried on, how ancient dates are determined, and how ancient sites are identified.

"A Chronological Outline of Ancient History" then carries the reader from the old stone age, beginning from 200,000 to 500,000 years ago, through the Roman period as far as A.D. 325. Here are the succinctly stated conclusions of the recent historical research embodying the most authoritative systems of chronology. I would question, however, the placing of Hammurabi as late as the eighteenth or early seventeenth century B.C. (p. 15). I believe that 1955-1913 B.C. is closer to the correct date. Only those who have followed contemporary archaeological work in the Tigris-Euphrates area can fully realize the rich new knowledge embodied in this outline of Israel's history and of the contemporary history of surrounding peoples.

The central features of the work are, of course, the maps, of which there are thirty-three in full color and two in black and white. They embody the recent discoveries and are not only scientifically adequate but also beautiful. They represent a new technique in map making.

Plate I provides a "Relief Map of Palestine," which covers the territory extending from Mt. Lebanon and Damascus in the north to Kadesh-barnea and Petra in the south, with the elevation of each city carefully marked. There is a special map for each period of the history. Large sectional maps deal separately with northern, central, and southern Palestine and give the topography of the regions with particular vividness.

Maps for the "Ministry of Jesus," the "Journeys of Paul," and the "Expansion of Christianity" follow the history as far as the age of Constantine and are thus of great importance for the early history of the Christian Church.

Throughout the work there are seventy-seven illustrations from Egypt, Babylonia, Syria, Palestine, Asia Minor, Greece, and Rome. As one turns the pages, these pictures make the past ages live in a realistic way.

The person who consults this atlas is impressed with its usableness. There is an index to the text, and an index to the maps which includes a topographical concordance. The modern as well as the Bible names of ancient sites are given and the way the maps are printed makes the place names stand out plainly, so that they can readily be located.

The editors have placed all Bible students deeply in their debt. This volume will bring a new realism into Bible study and will stimulate fresh interest in the biblical world.—***Elmer A. Leslie.***

Biography: Brazil's Crusader

RUY BARBOSA, *by Charles W. Turner. Abingdon-Cokesbury Press, 208 pp., $2.*

Most of us have never heard the name of Ruy Barbosa. Yet he was, according to this recent biography, Brazil's greatest man and one of the great figures in the struggle of that nation to achieve a decent and workable world. The story of Barbosa's life is interestingly presented and, even though the frequent use of extravagant adjectives makes the reader conscious that the man is being painted with the bright colors of an admirer, one feels, nevertheless, that his own life is richer from contact with this previously unknown figure. If a biography succeeds in making the reader feel more informed and less lonely because he knows someone he did not know before, the author has achieved one of the most important reasons for undertaking this form of writing.

While the first part of the book is necessary background, the pace of the story and one's interest in it picks up as he gets past Barbosa's middle life. Dr. Turner has chosen from his subject's public utterances, material that is both valuable in itself and prophetic in relationship to the problems of our own times.

Barbosa was warning us nearly fifty years ago about attitudes which must be avoided both because they are contrary to basic human justice and to our own real self-interest; and he was stating with an orator's skill our primary obligation to guard civil liberties not only because they are the bases for man's essential freedom but also because without them society itself perishes. The author quotes from a speech which Barbosa made in 1897:

"When the law ceases to protect our adversaries, it virtually ceases to protect us. A primary characteristic of law is the shelter it affords the weak against the strong, the minority against the majority, right against self-interest, principle against opportunism. The law is made void when opportunism, self-interest, the majority, or force is permitted to regulate it."

Motivated by such clear understanding of the bases of democracy, he fought with a crusader's zeal and a fanatic's disregard for the success of his own career. Dr. Turner says in this connection:

"His conception of liberty, moreover, was based on the dignity of man and on his right to freedom as a divine gift which no man or group of men could rightfully suppress. His convictions on freedom of conscience and its corollary, religious liberty, are in accord with this general and more basic attitude.

" 'With conscience, its freedom and rights,' he said, 'there must be no speculation, no compromise, and no trifling,' for the one valid reason that 'of all the freedoms, freedom of conscience is the greatest and the highest. From it all other freedoms derive.' "

The part of the story which interests us particularly today is the account of the successful struggle of a representative of a "small nation," in the diplomatic sense, to become a real voice in the attempt to establish the Hague Court. The period of the making of the Brazilian Constitution, modeled on our own, makes Barbosa a "contemporary ancestor." Anyone will be interested, stimulated, and repaid by the reading of this biography of a great little man. —***Allan Knight Chalmers.***

Whither Organized Religion?

WHERE ARE WE IN RELIGION? *by Joseph Fort Newton. Macmillan Co., 82 pp., $1.50.*

With no attempt to construct a systematic answer to his title question—*Where Are We in Religion?*—the author offers us handful after handful of beautifully turned phrases to illuminate our day.

The author serves a church which emphasizes liturgy, and he pleads for us not to fall into the despair of "repeating a litany of lethargy." The phrase accuses. It tells where Dr. Newton thinks we may be in religion; but with pointed passion, he goads us where we need the spur and stirs our minds to revolt against the acceptance of what we now have as the best we can expect. To feel that revolt of the spirit toward God is to help the mind of man find what religion is described as being: "A tie by which life is held together."

Both as a maker of skillfully carved miniatures of truth and as one who recognizes and uses the insights of other poets and philosophers to make a symposium on his purposes, the author, in this little book of "spiritual studies," as he calls them, has given obstacle and discouragement to the enemy—that "spirit of evil which is the spirit that forever denies," as Middleton Murry described Satan.

Ministers will be able to walk with more spring in their step when they have read these essays.—***Allan Knight Chalmers.***

Weatherhead on Why Men Suffer

THE WILL OF GOD, *by Leslie D. Weatherhead. Abingdon-Cokesbury Press, 55 pp., $.75*

The Will of God comes out of sermons which the author has been preaching to a congregation which has suffered from the bereavement of war. Dr. Weatherhead has seen people suffer for reasons which they, as individuals, do not seem to be responsible. Very naturally they ask the question, "Why does God, who is at once all-powerful and yet possessed of love and mercy, allow good men to suffer? Is that His will?" There is, says the author, no other question about which men and women are more confused.

It is a hard question to answer and we must not expect a definitive answer. But we can bring to it honest searching and observation which stems from deep insight into Christian teaching. We can, as we are reminded, clarify our confusion as to what the will of God may rightfully be said to be. This Dr. Weatherhead attempts to do. The book is typical of his more recent writings. It is addressed to congregations of perplexed souls rather than to the specialist.—***Raymond P. Morris.***

PROBLEM SOLVING:

The Bases of Solution

YOUR PROBLEM: CAN IT BE SOLVED? *by Dwight J. Bradley. Macmillan Co., 213 pp., $2.*

"Everyone has a problem," writes Dr. Bradley in his opening chapter. Learning how to solve problems, your own and those of others, is what life is all about. "Solve your own problem and you can help others solve theirs," says the author. The author rightly recognizes that there are some who cannot solve their problems without skilled help through counseling, and others who simply do not want to solve their problems at all. They are the lost souls. So long as a person is trying to do something to solve his problem there is hope for him.

The author describes what problems are made of, beginning with heredity and then moving on to environment. He describes the bases of problem solving, of which diagnosis is one. In a strong chapter, he gives suggestions as to how to make a diagnosis. There follows a chapter in which six typical problems are presented. Here the reader is taken into the consultant's office and is permitted to see the counselor at work at problem solving.

Dr. Bradley uses the method of questions to expose the problem and to carry on the treatment. These cases are not presented as the right or wrong way of counseling; they are presented as examples of problems. This is not a book upon the technique of counseling for counselors; it is a book upon problem-solving for the person with a problem. It is a book that the problem-solver may put into the hands of a person who needs help but who is not ready to settle down to work at getting help. Its greatest merit is that it should give a person perspective so that he may see his difficulty steadily and see it whole, which is what most persons with problems cannot do. It should also give a sufferer courage and hope.

The minister will gain much from reading this book. But remember: it is not a book for counselors. While it is readable, still its contents are aimed at the problems of the sophisticated, neurotic, urban middle class.—***Russell L. Dicks.***

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The Tradition of Christianity

THE PHILOSOPHICAL HERITAGE OF THE CHRISTIAN FAITH, *by Harold A. Bosley. Willett, Clark & Co., 176 pp., $2.*

Absolute honesty and frankness characterize this book. Recognizing the chaotic confusion in practically every realm of human thought and endeavor and the frenzied attempt to return to "first principles," the author stalwartly undertakes a reappraisal of the world view of the Christian faith. Philosophy is not the slave of religion, nor is the reverse true. Both are valid tools of humanity. Both refine and strengthen one another. The book is an excellent example of how clear, disciplined thinking validates wholesome religious faith, particularly in times of confusion.

The author presents five lectures which were given to the Pastors' Institute at the University of Chicago in 1943. In them he sketches an introduction to a comprehensive history of theology which is noteworthy both for its thoroughness and for its brevity. The lectures certainly are an excellent introduction for those to whom philosophy has seemed a closed mystery. They constitute a most refreshing orientation to an appreciation of disciplined thinking. Of course, in so short a space, no exhaustive treatment could be made, but the basis is well laid for further hours and fields of study. While the book most surely will prove highly suggestive to the average minister, those already familiar with philosophy, or those willing to study its history, will be able to gain the full import of the statements and the thesis of the book.

"However much theological purists may choose to kick against the prick of fact," writes the author, "the basic fact still stands: the intellectual framework of the Christian faith is a philosophical tradition which rests principally upon the thought of the great Greeks Plato and Aristotle." Following after, but leaning heavily upon them, came men like Clement of Alexandria, Justin Martyr, and Augustine. "In the thirteenth century Thomas Aquinas used the system of Aristotle to bring new order into the increasingly chaotic state of Christian thought and life. Again, in the seventeenth century the Cambridge Platonists, alarmed by the inroads of Hobbes's blatant materialism and by the mechanistic interpretation of life which was being encouraged by emerging science, summoned Plato out of the background and placed him in the foreground. . . ."

Today, we are called upon to study the details of this larger picture in order that we may understand our faith in the light of the advancement of knowledge in our time. This is undertaken under four headings: "The Dependability of Truth," "The Richness of Beauty," "The Strength of Goodness," and "The Reality of Love."

The author, who is pastor of the Mount Vernon Place Methodist Church, Baltimore, Maryland, is practical in his approach. He encourages wide familiarity with the best thinkers of the ages, and explains how to go about accomplishing that purpose. He lists the necessary basic books, and in the bibliography gives a summary of the best writings and where to find them. The appendix, which comprises one-third of the book, presents selections from Plato, Aristotle, and Plotinus, the three classical philosophers who, above all others, decisively influence the intellectual framework of the Christian faith.—***Clarence P. Miller.***

1 1 1

Inspirational Verse By Bishop Cushman

HILLTOP VERSES AND PRAYERS, *by Ralph S. Cushman. Abingdon-Cokesbury Press, 128 pp., $1.*

Grace and felicity of style are matched with the religious sentiments of a gifted poet and churchman in Bishop Cushman's *Hilltop Verses and Prayers.* Scripture and devotional sentences have been added to produce a manual for meditation and prayer. The author says, "Some of these poems . . . have come out of my daily periods of worship, and because of this my chief motive in sending forth this collection of verse is to help others in what I believe to be the incomparably important business of getting acquainted with God." This small volume is marked by superb religious intuitions and graceful expression.—***Raymond P. Morris.***

A Textbook on Evangelism

BEYOND PERSONALITY, *by C. S. Lewis. Macmillan Co., 68 pp., $1*

No Christian scholar today writes more interestingly about the doctrines of Christianity than C. S. Lewis. *Beyond Personality,* which is Mr. Lewis' attempt to explain what the Christian belief actually is, might very well serve as a textbook in evangelism. How can an evangelist do his job adequately if he constantly trots out ideas about God which were tried centuries ago and rejected?

It is Mr. Lewis' purpose to show the inadequacy of certain popular out-of-date ideas about God. To believe, he says, in the popular religion of England [or America] is simply putting the clock back, like believing the earth is flat. It is possible, you know, to offer men stones instead of bread under the pretense that theology is unimportant. Mr. Lewis would save us from that mistake.

Nowhere has the reviewer seen a more concise explanation of the meaning of conversion than in *Beyond Personality.* Reverently but plainly, Mr. Lewis explains the doctrines of our faith and how those doctrines bear upon the individual's salvation. *Beyond Personality* will help any religious leader cut through the haze which surrounds much of the current discussion of evangelism. And it is a book which may be given without apology to the persons we would win to the faith—persons inside or outside the Church.—***Woodrow Geier.***

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Suggestive Lessons from Mark

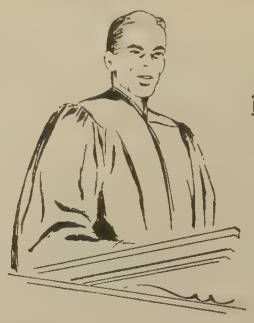
OUTLINE STUDIES IN MARK, *by John L. Hill. Abingdon-Cokesbury Press, 181 pp., $1.50.*

This book is that which the title suggests—outline studies, leaving much to be filled in. It is written in the language of the average person, well-suited for the purpose out of which the manuscript grew, namely, a series of radio Bible studies. Interspersed in the text are delightful digressions, illustrative as well as entertaining. The author exhibits real talent in portraying the local color of the biblical text. Under his pen-brush, all the musty trappings of antiquity vanish and the scenes stand out as though of yesterday.

The divisions of the book are not according to chapters, but simply as the thought-content of the Gospel dictates. Each section, which amounts to a lesson, is prefaced with a complete outline.

The interpretation of the Gospel is traditional in nature. The author tends to ascribe the deity of Jesus to a face-value rendering of the accounts of the heavenly acclamations, saying little about the inherent worth of Jesus' life and message as bearing upon this problem. He also leans toward a complete harmony idea in the Gospels, but leaves to the "extreme literalists" the problem of solving gross discrepancies. He insists upon a bodily resurrection. "If the body of Christ did not come out of the grave, it is still there and we worship a dead Christ." He is equally firm in his conviction that the elements in the Lord's Supper are symbolic and nothing more. His comments are based on the King James text.

The author draws from his lessons interesting applications to everyday life. The invitation is to sane, balanced living. He raises no controversial social issues. An interesting device is the appeal to the attention of the average person by decrying the fulminations of the learned.—***Clarence P. Miller.***



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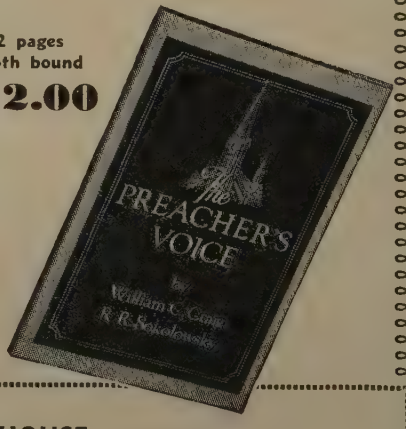

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on theory & practice

Wesley Versus

By R. P. MARSHALL

That The Methodist Church has gone too far astray from the teachings of its founder is the theme of Pastor Marshall, Brooksville, Fla., who here makes a plea for our return to the fervor and zeal of Wesley's "Society."

MODERN Methodism presents a far different picture from that portrayed in the pages of Wesley's *Journal* or shown in the writings of early Methodist preachers. It has changed to such an extent that Father Wesley, if he returned to earth, would find little resemblance to the movement which he began.

In the first place, he would find that what he had started as a "Society" had now become a church-like sect, with the most complicated machinery the world has ever known. He would find, too, to his dismay, that much of the original fervor had disappeared, that practically all of his rules for holy living had been discarded, and that the central doctrines of the movement had been replaced in the minds of most of its adherents by a nebulous teaching consisting of sundry counsels toward good conduct.

He would find that many of the conditions against which he rebelled in his time had come back in force, that his ministers whom he expected to be models of Christian love and monuments of faith were very much like those whom he had severely criticized in his day for being interested only in their own concerns, in preferment and "livings," in the machinery of religion rather than in the heart. He would find many of them devising plans to add to the membership of the organization, but few willing to sacrifice their ambitions for good positions in the ministry in order to give their lives to a small parish.

Methodism has changed—and for the worse—since Wesley's day. No longer is it a society formed upon the model of the Holy Club, with strict rules of conduct and careful regulation of the spiritual life. No longer do we have class meetings for the inspection of our souls, nor do the most fervent among us meet in "Bands." No longer do we feel any necessity of getting up at five o'clock in the morning to read prayers and listen to a sermon. No longer do Methodists observe the weekly fast on Friday or pay attention to the various Church Holy Days as Wesley commanded.

After reading such a catalogue of divergent practices, one is inclined to ask, "What is left of old-time Methodism?" And the answer is, "Almost nothing." Having said this, it is fitting that we should go further and inquire if there was anything in primitive Methodism that should have been kept, or if we have done right in thus loosing all bands which bound us to our heritage.

Among the many books about Wesley are two which should be read and reread by all students of Methodist history. They are Umphrey Lee's *John Wesley and Modern Religion*, and J. E. Rattenbury's *Wesley's Legacy to the World*. Perhaps one should add to these two, Arnold Lunn's *John Wesley*. In these volumes, which constitute serious attempts to attack the problem of Methodist history from the standpoint of unbiased reference to the background of Wesley's times, we find a picture of the founder of Methodism which is at variance with the portrait painted by earlier writers who saw in him the founder of a totally new denomination which was only slightly connected to anything which had gone before. Lee, Lunn, and Rattenbury look at the Methodist movement in its proper perspective. They see it as a society to promote holiness within the framework of the Universal Church, the Church to which Wesley gave undivided allegiance as long as he lived.

The tendency of Methodist writers to accept the practices of pioneer Methodism in the United States as the norm of all Methodist action has obscured their view of this denomination as a part of the Church. In these days of increased interest in interdenominational matters, when leaders in all churches are seeking ways in which they may express their allegiance to the Holy Catholic Church, it is fitting that we should re-examine the foundations of our denominational life. To do this, we must look at early Methodism through the eyes of its founder.

What did Wesley intend to do when he established his Society? It is apparent that he had no intention of organizing a church. During all of his life he denied any such idea, and to the last he pleaded with his followers not to detach themselves from the Church of England. What was his motive in so doing? Was it only because he believed that it was good policy to remain within the framework of the Established Church? No,

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for all considerations of policy dictated an opposite course. The leaders of the Church were, for the most part, unsympathetic with this "enthusiastic" movement. Why, then, did he wish to continue in "the old ship," as he called it.

The answer is found in his firm belief that the Church of England was a part of the Universal Church that Jesus founded, that its doctrines were sound, that its ritual was unsurpassed, that, despite the unscriptural actions of its clergy and people, the organization was of God, and that all it needed was reformation.

Wesley believed that his task was to "spread scriptural holiness abroad in the land." This belief was the basis of the Holy Club, which, says Dr. Lee, was the beginning of the Methodist movement. He says further: "It has been strangely assumed by many who write or speak about Wesley, that he dated everything in his religious experience from the Aldersgate episode, and that he made that the starting point of Methodism. As a matter of fact, after the first year or two, he never mentioned the occurrence in his writings. In his *Short History of the People Called Methodists* . . . he makes no reference to the Aldersgate experience. . . . The Methodist societies he dates back to 1729, which is, of course, the date of the Holy Club of Oxford."

For verification of this attitude of Wesley, consider the introduction to the General Rules as contained in *The Discipline:* "In the latter end of the year 1739 eight or ten persons who appeared to be deeply convicted of sin . . . came to Mr. Wesley in London. They desired, as did two or three more the next day, that he would spend some time with them in prayer. . . .

"This was the rise of the United Society, first in Europe, and then in America. Such a society is no other than, *'a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.'* "

Here, in the words of *The Discipline,* is the charter of Methodism, which was not a church, but a society within a church, dependent upon the Church for its worship and its sacraments.

Wesley insisted that his Methodist services were not worship as understood technically. Lee quotes him as saying that the Methodist service was worship " 'but not such as supersedes the Church Service; it presupposes public prayer, like the sermons at the University. If it were designed to be instead of the Church Service, it would be essentially defective; for it seldom has the four grand parts of public prayer, deprecation, petition, intercession, and thanksgiving.' "

If the Methodist services were not complete, then what was the answer to the problem? Simply that Wesley expected, nay, demanded, that Methodists attend upon the service of the Church, take Communion once a week, in addition to the meeting of the Society on Thursday evening. According to Lee, "Wesley . . . deliberately [sought] to combine the qualities of an individualistic, intense religious piety, best attainable at its highest in a voluntary society, with those qualities characteristic of the Church."

With this picture in mind, we can readily understand why Methodism in America has lost much of its fervor and almost all of its churchmanship. As long as Methodists were nourished upon the public worship and sacraments of the Church, and held to the strict practices of a society which was by nature very similar to all of the great historical movements of holy living, they were doubly fortified against sin. When, after a time, they lost the Church idea and gave little place to the Sacraments, they still possessed the inward witness and the methodical round of pious exercises; they fasted on Fridays, at least preceding Communion (although they soon forgot the reason for this rule and confused it with a merely pious observance); they prayed in secret and held Watch-night services (long after they had forgotten Wesley's reason for this practice, which, he said, was a revival of the vigil nights of the ancient church); they taught and sought inward holiness and practiced outward plainness of speech and garb.

But when, still later, they had given up the rules of the Holy Club, had forsaken the class meeting (which had in it all of the best elements of the ancient confessional and a few of its dangers), and had been forced to admit members who were not much concerned with holiness of life, they found that there was little left of the prime reason for their existence.

Methodism, in the twentieth century, has become an anomaly. It is no longer a society; it is not yet a Church. Lacking the strict rule of

the Holy Club, with its insistence upon pious emotions and ascetic practices, lacking also the unifying spirit of Church worship and a high regard for the sacraments, it has become merely another denomination, hardly distinguishable from those whose history has been totally different and whose doctrines are entirely contradictory.

It is often said that Methodism has no peculiar doctrines, that it welcomes all who come to it, without regard for their theological predispositions. The rules of the Societies are adduced as proof of this conclusion. But appended to every edition of *The Discipline* are the Articles of Religion, to which all Methodists are expected to give assent. These are definite statements of belief, and despite the invitation of Wesley to all, irrespective of theological differences, it is plain from his writings that those differences had to do with things not touched upon in the Articles of Religion. Where these were concerned, he was adamant. True, it would be contrary to the spirit of Methodism for its ministers to return to the old heresy-hunting days, but it is also contrary to our standards to admit that one may believe as one pleases concerning any doctrine held by our Church.

If Methodism is no longer a Society for the promotion of holiness, is it a Church in the strictest sense? Not entirely, for it has not regained the church attitude which is always characterized by a careful regard for the "means of grace," which the Church provides in the institution for various degrees of capacity and maturity. In other words, the Church recognizes the fact that in its membership are those who are more, or less, spiritually active than their fellows. It understands that some are able to do more, and some less; it does not lay down the same rules for all. There are the "religious," as the Roman Church calls them, those who have given their lives to the pursuit of perfection. These are, in that Church, usually in some sort of Order; they are the monks and nuns who have taken special vows of poverty, chastity, and obedience. In other churches there are various types of specially religious persons; for example, in our own denomination, the deaconesses. These constitute one of our links to the Church tradition. Ernst Troeltsch says that " 'the Church is the great educator of the nations.' " Lee adds, "To an extent, the Church compromises with the social order in which it exists." Such compromise is inevitable to an all-inclusive organization. It is prefigured in Jesus' picture of the Kingdom of God as a net containing fish of all kinds, some good, some bad, and also in his parable of the tares growing in the midst of the wheat. There is to be no attempt to thrust out those who fall below the standard until "the end."

With that picture of the Church, many will find themselves in disagreement. The Church should be without spot or wrinkle. True, but that is the spiritual Church. Only God knows the inward heart and only He is capable of deciding who belongs to the Body of Christ. But it is this dissatisfaction with the low state of spirituality in the visible Church that has lead to all reform movements. That was the genesis of Methodism, which came about as an attempt, not to purge the Church nor to set up a new church, but to propagate holiness of life within the existing framework of the organization.

As a Society within the Church, Methodism wrought well, so well that historians say she saved England, as well as the Established Church. As such a society, she brought religion to the American frontier and set the pattern for Christian living in this nation. All of this came about from a society, for, despite the ordination of Coke and Asbury and despite the formation of an organization partaking of the character of a Church, Methodism was still a Society, a Holy Club, transplanted to a new world but still maintaining the life and discipline of its early years.

As stated above, Methodism succeeded as a Society and as a Church-like sect as long as it held to the original rules that Wesley laid down. But, in time, it lost its fervor of individual experience, and not having the regular round of Church routine to fall back upon, it found itself in a sad state of decline. No Holy Club can continue to function when its membership is composed of those who do not understand its regulations and are not in sympathy with its aims. When Methodist congregations began to be made up of children and adults who had little fervor or sanctity, there was need for another technique, a technique which should be complementary to that employed by the Society. There was needed some way of holding the congregation together until the leaven of holiness could work among them.

This had been provided by the Church in its sacraments, its hours of prayer, its worship. Those who were not attracted to the pious exercises of the Methodists might find calm and quiet help in the services of Morning Prayer which Wesley loved so much that he recommended them to his followers in America as their Sunday morning service. (Because of their preoccupation with the necessary revival emphasis, they neglected this element to their sorrow.)

The Methodists of the nineteenth century soon found themselves without a basic church life which would hold them together between camp meetings and revivals. Had they maintained the worship services planned by Wesley, they would have had a church. Without them, they were merely a sect, possessing nothing more than the usual sect type of religion. Children were baptized in infancy, but Wesley's teaching that thereby they were made actual members of the Church was given up in the face of Baptist criticism that by this the Methodists were minimizing conversion. In many places, infant baptism was neglected, and a totally foreign concept of the place of the conversion experience was taken on. Children were expected to be in sin until some cataclysmic experience should shake them over hell and into heaven. It was a Calvinistic doctrine grafted onto Arminian theology, and the result was confusion worse confounded.

Attempting to hold up the ideals of the Holy Club in a membership composed of average people, Methodists gradually slackened regulations and accepted the totally wrong conclusion that because all Methodists could not be saints, none need be. The class meeting was suffered to lapse and the

Bands were no more mentioned. The catechism of children was discarded in favor of a theory of development which negated both the conversion theory and the original Church ideal of training and nurture until confirmation.

Children went to Sunday school and then, at length, were admitted to membership in a ceremony which came to be known as "joining the Church," when, as a matter of fact, they had been members of that body from baptism. The old idea of confirmation, which Wesley believed, the idea that by this act they were to be "confirmed," or strengthened, in their love of God and admitted into full participation in Church affairs, was suffered to lapse. Lacking any place in the Church until they "joined," children, as a rule, did not attend the worship service (so-called) and thus, in many cases, remained ignorant of the rich heritage of prayers and hymns which has come down through the ages.

Methodism, in cutting itself off from the ancient stream of Church life, has given up almost all that Wesley held dear, and is now paying the price of its folly. It has become the world's most highly organized religious body. It has more officials to the square inch than any denomination. Its wheels within wheels creak for lack of spiritual lubrication. Its boards and commissions promote causes and interests. It cries aloud for more and more money to finance its program. Yet we are losing members to other denominations which stress either the Church or the sect idea, for, being neither the one nor the other, we have the defects of both.

We are not conscious of our position as a part of the Church of God; neither are we filled with zeal for holiness of heart and life. We can only crusade upon a platform of nebulous promises of what we would do for the world in general—we would abolish war; we would have a place at the Peace Table; we would assist the theorists to bring about an era of prosperity; we would send missionaries to China to help in lifting the economic level of the people. All this we should do—and more!

Can Methodism get back to Wesley? There is only one way in which it can approximate a return to primitive conditions. It cannot be again a Holy Club, for it has become, instead, such an organization as was the Church of England in Wesley's time, having the form but lacking the power of godliness. Methodism needs to have within her borders such a Society as that organized by Wesley, a society which will major in Christian character, and by means of the same kind of rules and religious practices, teach those who long for Christian perfection how to work toward that end.

Candidates for the ministry are asked, "Are you going on to perfection? Are you earnestly striving after it? Do you expect to be made perfect in this life?" If these are to be more than empty phrases, Methodism must find a way to bring them to life, not only for its ministry but for its laity.

When we have done this, we have not done all until we bring into focus Wesley's own teaching regarding the Church, that it is composed of a "congregation of faithful men, 'in which the pure word of God is preached, and the Sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.' " This Church is more than a group of likeminded people who come together to listen to a minister; it is composed of the faithful and their families, who need the nurture and assistance of the means of grace. The sacraments of this Church are, in the words of the XVI article, "not only badges or tokens of Christian men's profession, but rather they are certain signs of grace and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him."

Wesley's views upon the subject of baptism and the Lord's Supper have been neglected and forgotten, but they had as much to do with the success of the Wesleyan revival as his ideas on field preaching or class meetings; for, although they were not novelties in theory, having been taught in the Church since the beginning, they were novelties in practice. Wesley is responsible, according to Anglican authorities, for the wave of sacramentarianism which swept over the Church of England—a sacramentarianism which was free from superstition but full of a sober and pious regard for the two great sacraments which Jesus had ordained, yet which had been ignored by the materialistic leadership of the English Church for many years. Wesley taught his followers that they should communicate at least once a week, and he set the example by taking Communion every day when it was possible.

The Founder of Methodism believed that the Lord's Supper was a real means of grace, but, according to Lee, "the emphasis is placed upon the disposition of the communicant in his solemn remembrance of the Lord's death." In other words, Wesley believed in the High Church theory, but not in the doctrine that merit is given even to those who are not properly penitent. Nevertheless, his teaching regarding this Sacrament is so far from the usual Methodist teaching that it seems strange to see such words as these:

" 'In latter times,' he wrote, 'many have affirmed that the Lord's Supper is not a converting, but a confirming ordinance. And among us it has been diligently taught that none but those who are converted, who have received the Holy Ghost, who are believers in the full sense, ought to communicate. But experience shows the gross falsehood of that assertion that the Lord's Supper is not a converting ordinance. Ye are the witnesses. For many now present know, the very beginning of your conversion to God (perhaps, in some, the first deep conviction) was wrought at the Lord's Supper.' "

This statement was made by Wesley in 1740, two years after Aldersgate, and Wesley never changed his views; for, as Lee points out, in 1788, Wesley published his sermon on "The Duty of Constant Communion" in which he declares that the Lord's Supper entails as benefits: " 'the forgiveness of our past sins, the present strengthening and refreshing of our souls.' "

In these days when Methodists are just beginning to realize the helpfulness of regular devotions (as witness, the astonishing circulation of

The Upper Room), it is helpful to turn back to the life of Wesley and find that he required members of the United Society to have fixed times for prayer, and recommended that they use the forms prepared by the Church. He realized what many of his followers in the past century did not, that the average person needs the help of written prayers to assist him in his approach to the throne of grace.

Wesley believed that the regular seasons of the Church should be observed because of their undoubted efficacy in fixing the attention of the faithful on the various elements of doctrine and apostolic teaching. The Church Year, comprising the seasons of Advent, Christmas, Epiphany, Lent, Easter, Whitsunday, and Trinity, were meticulously observed. In 1773 he wrote, " 'the Methodists, so called, observe more of the Articles, Rubrics [directions for worship], and Canons [laws] of the Church than any other people in the three kingdoms.' " He listed the days in which fasting or abstinence were to be observed: the forty days of Lent, the Ember Days at the four seasons (days of special prayer for the ministry), the three Rogation Days, and all Fridays in the year, except Christmas day. In 1774, he wrote, " 'During the twelve festival days, we had the Lord's Supper daily; a little emblem of the Primitive Church.' " This, Lee reminds us, was in Wesley's seventy-first year, long after the period when he was supposed to have given up his High Church tendencies.

Were the Founder of Methodism to come back again, he would be astonished at the transformation of the organization which he established in America. He would find, instead of a replica of the Established Church, as he evidently intended, a great organization of eight million members, with a body of laws and regulations covering more than 600 pages, and, in contrast, a ritual which, up to the present time, gives scant attention to the ordering of Divine Worship. He would find few marks of a Church, but much resemblance to a dissenting sect (for which type he frequently expressed his complete lack of sympathy). He would learn to his sorrow that in large areas of the organization Holy Communion is celebrated according to the Presbyterian custom, four times a year, instead of each Sunday, as he provided for. He would be chagrined that this great "converting ordinance" has been relegated to an inconspicuous place and its efficacy denied in practice and overlooked in theory.

He would find that baptism of infants has been neglected and its meaning diluted until it is little more than a form of recognition and dedication. He would look in vain for many ministers who were observing his injunction to catechize the children, and might be told that all this was done by the church school. (He might, with propriety, ask, "Who gave you authority to cease doing the work that you promised to do at your ordination.' ")

He would, on attending an annual conference, be surprised to find that, in many instances, the almost-sacrament of ordination has been relegated to an unimportant place in the agenda, and that the distinctly sectarian and originally informal acts of receiving ministers into the trial relationship and into full connection have completely overshadowed the apostolic rite of ordination. (He would, I am sure, be pleased to see the way in which some of our chief pastors are bringing back the old-time emphasis on ordination, after so many years of neglect.)

Undoubtedly, he would want to know why so many of our church buildings have no resemblance to houses of worship. If asked, "Did you not hold services in a foundry?" he would perhaps reply, "Yes, when there was no consecrated building open to me. But I never called those services complete. They were what you might call prayer meetings, or preaching missions. I always insisted that my people should worship each Sunday in the parish church, and I always went to Divine Service and partook of the Lord's Supper after the form of the Church of England, which I believe to be the most beautiful and scriptural mode of worship in the world. You have done what I never intended. You have taken the simple form which I used for our Thursday night meetings in the Foundry and in private homes or halls, and have made it the basis of your Sunday worship. It was not intended for that use, and is defective as a form of worship. And you have made your churches to resemble the bare halls of the Puritans, without beauty and without symbolic significance."

If the reader doubts this interpretation of Wesley, he will find his answer in the *Journals* and the published sermons.

Finally, let us look for a moment at the other side of the picture. It is true that Wesley would be greatly disturbed by these shortcomings of The Methodist Church. But he would be equally delighted with some developments within the modern church. He would like the new emphasis upon ritual as evidenced by the *Book of Worship* just completed. (He might, it is true, wonder why some changes were made in the time-honored words of the Communion ritual.) He would be pleased to see the increase in the number of ministers who have given up the attire of a head waiter or a man-about-town for the more sober garb of a minister of the gospel. He would view with approval the increase in worshipful sanctuaries. He would feel at home in those chancels which have retained the ancient custom of placing the Table of the Lord at the place of greatest prominence. He would give assent to the revival of genuine devotion among our people, although he might ask what we have put in the place of meetings for prayer and counsel.

Undoubtedly, he would be pleased to learn that Methodists are again remembering his slogan, "the world is my parish," and he would view with satisfaction the development of evangelistic work among all classes.

The Methodist Church stands today where the Church of England stood in Wesley's time. It has lost the fervor of its first love, and needs to find again its mission to the world. It cannot, as a Church of eight million members, return to the simplicity of a Society, but it can bring to being within its fold a Society, which, accepting all of the heritage of the Church, with its ritual and its organization, would set this ritual and organization on fire with the old-time Methodist zeal and Christian character.

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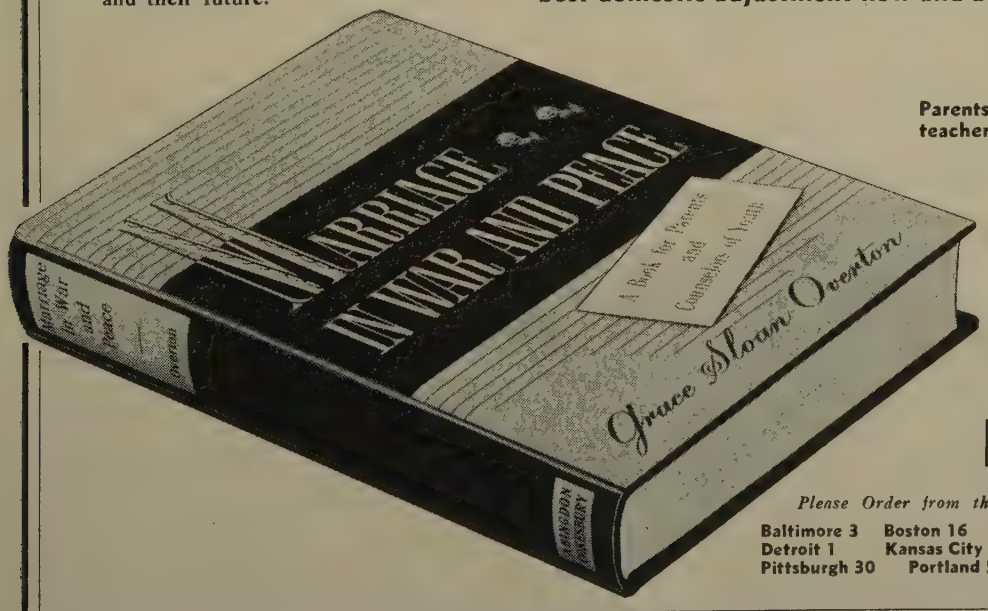

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The index covers the issues from October 1944 through the present issue (July 1945) which concludes volume eight of THE PASTOR. Since no September 1944 issue was published (the October issue being the first of THE PASTOR in its present format), volume eight contains only ten issues. Henceforth THE PASTOR will be published eleven times a year, from September through July. Articles and forum letters are indexed by author, title, and subject. Staff features and the brief comments appearing in "Slants on the Secular" and "Slants on the Religious" are indexed only by title and subject. Books reviewed are indexed by author and title. The names in parentheses following the authors and titles of books refer to the reviewers.

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bbn: books briefly noted
ed: editorial
fl: forum letter
sf: staff feature
sn: sermon
sr: slants on the religious
ss: slants on the secular

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No August Issue

¶ This issue concludes volume 8 of THE PASTOR. The September issue will be the first of volume 9. ¶ As we finish with publication of the first volume of the expanded magazine, we are deeply grateful to the many pastors everywhere who have written words of encouragement. These words, together with an ever increasing circulation, have made us realize an ever greater opportunity to serve the Church and its ministers. ¶ The index published in this issue indicates graphically what THE PASTOR has tried to do since it expanded less than a year ago: *it has been our purpose to see the minister's job whole.* The subjects covered are all directly related to the minister's work, and, with a few exceptions, the articles have been written by pastors serving churches. ¶ A few of the issues of volume 8 are available at twenty cents each. Pastors who wish to complete files of this volume should write THE PASTOR, 810 Broadway, Nashville 2, Tenn.